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Communications.

For the Churchman.

A Review of Mr. Trapier's Narrative.

By one whose "confidence" and "affection" in the Bishop of New York remains unshaken.

A Narrative of Facts which led to the presentment of the Right Rev. Benjamin T. Onderdonk, Bishop of New York. By Paul Trapier, *Presbyter of the Diocese of South Carolina.* New York: Stanford & Swords, 139 Broadway. 1845. pp. 22.

Mr. Editor,—The author of this pamphlet stands "before the Church and the public" as the prime and principal mover towards the "presentment" and subsequent condemnation of the Bishop of New York. He was "aware at the beginning" of his course in this matter "to what imputations he was laying himself open," and he was "prepared to endure them." And surely his position is, to say the very least, one not to be envied, for, "*Behold, how great a matter a little fire kindleth!*" But Mr. Trapier does not shrink from the responsibility. Throughout the whole proceedings, to his mind, "the path of duty has never been plainer, or the call to it louder;" and he looks back upon "his own agency" in the affair "with a peace of soul never more serene." Now we are bound to believe all this, because Mr. Trapier says so, and he knows best; but at the same time we may be allowed to look upon Mr. Trapier's "agency" in the proceeding against the Bishop of New York with other eyes; and however "serene" may be the "peace of soul" which Mr. Trapier now enjoys in the retrospect, he has called upon "the Church and the public" to disturb it if they can, by a calm review of his "Narrative of Facts."

The first fact of which Mr. Trapier's Narrative informs us, is, that he became acquainted with Bishop Onderdonk "in the autumn of 1826 when he entered the General Theological Seminary, in which Bishop Onderdonk was then a Professor; and the first impressions of his manners and deportment upon Mr. Trapier were altogether pleasing, evincing to his mind a frankness and honesty, a courteousness and kindness of heart which soon won his confidence and affection." Mr. Trapier will seldom meet with one of whom he can speak in these terms more justly; and the fact that such were his "impressions" at that time is important. It shows what was Mr. Trapier's opinion concerning the Bishop of New York, when he was in a situation to form a *right* opinion; when he was in a situation to know with some degree of certainty; *when Mr. Trapier knew Bishop Onderdonk best, he confided in him and loved him and admired him.* And such was Mr. T.'s disposition towards the Bishop for 16 years, up to 1842. *During that period he never heard even "a whisper against his moral character."* But, in the mean time, Mr. T. had become a Trustee of the General Theological Seminary, and as such attended the annual meeting of the Board in this city, which was held in the summer of 1842. And now the time was come, when Mr. Trapier's "confidence" and "affection," and "first impressions" were to undergo a severe trial, if not to be utterly destroyed. "*Rumors* reached him!" and sad work they made of it! They were "not tangible in their form," (the rascals seldom are,) but they excited "apprehensions," and put Mr. T. at once to the "*effort* either to silence them or to ascertain their origin, and prove or disprove their truth." Mr. T. went at it like a true knight we suppose, (he doesn't say what he did,) but failed!! and then his "perplexity was extreme!" He didn't know "what to believe or how to act!" though "the path of duty had never been plainer! nor the peace of his soul more serene, than throughout this proceeding!" Mr. T. was "unable to account for the existence of such reports respecting the bishop." He forgot the ten thousand tongues, the slanderous, envious, malicious tongues of old women and young women, of old men and young men. It must be a happy state of society where Mr. T. resides, if it never has given him experience of the rise and progress of "*Rumors.*" *We* know of communities where *one year's discipline* would teach him the folly of travelling even *five* miles to ascertain the origin of a slanderous report.—Failing in all his purposes, (*as to* these "*rumors,*") Mr. T. returned to South Carolina, and "tried for a long time to dismiss them from his memory, and, to some extent had succeeded, when on his next visit to the North, in June of 1843, the distressing reminiscences were revived by his hearing from sundry quarters additional, though *less definite* rumors of a similar purport."

Now, bearing in mind Mr. Trapier's "first impressions," "confidence," and "affection" towards Bishop Onderdonk at the beginning, one would think that the *very fact* that the "rumors" this time were "*less definite*" than those of the preceding year, would have driven Mr. T. to dismiss them altogether as idle and malicious, designed by evil minded persons to injure the reputation and usefulness of a *frank, honest, courteous,* and *kind* man. But no! such was not the effect upon Mr. T.'s mind. On the contrary, "so unpleasantly was he affected towards Bishop Onderdonk," by those "*less definite*" than the *former intangible* "rumors," that he was not willing "to receive the Lord's Supper" from his hands!!! and in this perplexity he returned home."

A few months afterwards, the Diocese of South Carolina was put into a state of excitement by an official act of the Bishop of New York, "*and the dissatisfaction thence arising seemed to lead persons to speak more freely of the alleged immoralities of the ordainer.*" Here is another important fact. From *this* we may date the "misgiving as to the soundness of our General Seminary," and the "determination on the part of the clergy and a few also of the laity" of South Carolina "to have both these matters," i. e. the "soundness of the Seminary" and "the alleged immoralities" of the Bishop of New York," "searched into." Not only this, but the "moral influence" of Bishop Onderdonk was also the cause of action on the part of the South Carolina Convention concerning that "*monstrum horrendum,*" "Tractarianism!!" Truly the Diocese of South Carolina takes good care of us. If Bishop Onderdonk is such a bad man, since his "moral influence" reached so far as to pervade the South Carolina Convention, it was high time to look to it. But Mr. T. had nothing to do with passing the famous resolution, and so we proceed to subsequent events.

Passing by the winks, and nods, and insinuations which were interchanged by Mr. Hanckel, Jr. and the author, as well as the "case" which Mr. Hanckel, Jr. was disappointed in finding "a different one" from what he expected, let us follow the author on his third visit to New York as Trustee. Mr. T. himself had little fear of "*Tractarianism,*" and "was not much disposed, on *its* account, to carry out (any further than duty might demand) the resolution of his Convention." But "the rumors" kept reaching him, and so worked upon his mind, that "by the time that he arrived at New York, he had come to the determination of promoting the proposed investigation, with a view chiefly of coming at the facts in this latter aspect of the case." Never was a man so *victimized* by rumor! One would think, bearing in mind the "first impressions," that Mr. T. would have waited until *he arrived* in New York, where, if any where, he would be most likely to find something "*tangible,*" before he determined on any thing in this matter. But no; his mind was made up, and all he had to do was to search, and find out, and inquire, and run about, and hunt up, and nod, and exchange glances, and insinuate. In all this "the same difficulties encountered him" as before. Nothing was "*tangible*"—"no one would stand to his assertions"—a good "many were whispering"—but it was all *moonshine* as far as any thing "*tangible*" was concerned.

Mr. T. returned home the third time, as wise as he came, and more "*baffled* and perplexed" than ever. But, unfortunate man! he returned home, "only to find the said rumors increasingly prevalent and scandalous!" Mr. T.'s course strongly reminds us of the gentleman who lost his way, and rode in a circle all night, seeing, each time he went around, more tracks, which only convinced him that he was in the right path. But in the morning he discovered that *his own horse had made all the tracks!* Mr. T. at this juncture, with all his "perplexity" upon him, fell into the hands of the Rev. Mr. Barnwell,—and from a conversation with that gentleman he was soon convinced that "the time had come for going into the requisite investigation." He chose the darkness of "*midnight*" for considering how he should begin, the result of which "midnight consideration" was that he should commence "going into the requisite investigation" by writing a letter to the "Rev. Mr. Gallagher, who had been spending the summer at the North." Mr. Hanckel, Jr. thought it a good plan, and so the letter was prepared, amended by a friend, and sent to the Rev. Mr. Gallagher. There is nothing remarkable in the letter excepting a confession from "a Presbyter of the Diocese of South Carolina" that neither himself nor his friends, whether of the clergy or laity in South Carolina, have any thing to do "with the character of the bishop of another diocese!" Mr. T. pursues the "investigation" as a Trustee of the Seminary, because "Trustees have to answer for the good examples of all who are Professors under their appointment." This letter is answered by the Rev. Mr. Gallagher, who agrees with Mr. T. as to every thing he said, and adds his own "indignation" that the Seminary should be "under the control of one adorned neither with *soundness of doctrine* nor innocency of life." He thinks "it is best" though, to "observe silence on the subject," and promises to "make inquiry as to the course of the individual for the past few years," &c. "At this point," Mr. T. "almost concluded to let the whole matter drop:" but after "a few week's delay," he came to the conclusion "that the crisis dreaded was *at hand.*" Accordingly, another letter is written to Mr. Gallagher, in which Mr. T. offers to Mr. G. "*every aid in his power in exposing the criminal.*" Soon after sending this letter, the author starts on his fourth visit to New York, where he receives an answer from Mr. Gallagher. Mr. G. feels himself to be placed "in a position of painful responsibility." "All three of his advisers, *two* of whom stand among the highest of our clergy, both for wisdom and piety, strongly dissuade from a public accusation." "The one with whom he had directly corresponded . . . represents that there has occurred for several years past, no new offence . . . and he thinks that a revival of charges, that have so long slumbered, *would be attributed to party vindictiveness.*" Mr. G. did not follow the advice of his *wiser* and *more pious* friends, but started for New York, and entered into the investigation heartily, judging from what transpired afterwards. Mr. T. and Mr. G. had an interview, at which Mr. G. showed to Mr. T. "a letter which he had written to the Rev. Mr. Butler, (whose wife, *it was alleged,* had been insulted by Bishop Onderdonk,) *advising him to testify.*" Not receiving a reply from Mr. Butler, both the gentlemen were at a stand. Here they were, in the city of New York, where Bishop Onderdonk resides, and where, if any where, his character is known, and where, if any where, individuals could be found ready to join with them in the "investigation;" here they were, anxious to bring the matter before the "Committee," nothing hindering but want of evidence against the bishop, and that evidence *they could not find!* This would have taught *some* men a lesson! The Committee adjourned, and nothing was done by Mr. Trapier in the matter, for the investigation of which alone he had consented to act in concert with the "Committee" and his friend Mr. Gallagher.

But Mr. Trapier was too accustomed to perplexity and disappointment to be discouraged. "Rumors reached him," and he was not the man to let them pass without an exhibition of "chivalry." He had entered into the "investigation," and go through with it he would. If one plan failed, he or his friend would form another; or, there was Mr. Memminger, a man to be sure from whom Mr. Trapier "had till then kept aloof," owing to difference of opinion on "Tractarianism," but what of that? "At home," Mr. Trapier and Mr. Memminger were on the best terms imaginable, and Mr. M. had often manifested soundness of judgment in matters *not connected with "Tractarianism."* To Mr. Memminger, therefore, he "gladly applied for counsel in the momentous emergency which" he and his friend "were then contemplating," viz. to procure, if it were possible by any means under the light of the sun, the presentment of Bishop Onderdonk, before the House of Bishops, then assembled in Philadelphia, for trial. Mr. Memminger volunteered his assistance with great joy; (Mr. M. was violently opposed to "Tractarianism,") nay, he knew all about the matter, and had himself proposed a scheme, and intended to carry it into execution, of bringing the whole affair before the Convention, which would have made terrible work undoubtedly. He was prevailed upon to give it up, however, and adopt another course,—which was, to draw up a memorial, submitting the whole matter to the House of Bishops.

Mr. Trapier signed the memorial, and then seems to have given himself up, in a measure, to unconcern; nor do we blame him, for never did mortal man need relaxation more than he. For more than two years his ears had been on the stretch for "rumors," and his mind with perplexity. He had travelled a great many miles, had pursued a great many shadows; he had been kept awake nights, frequently "baffled" during the day; and now, when the road seemed to be smooth before him, who can find fault that he should, for a few moments, sit upon the bank and throw his cares to the wind? But legislative bodies have a way of doing things according to certain rules, extremely disagreeable, sometimes, I will acknowledge, but so it is; and in this instance the memorial was decided to be irregular. Mr. Trapier and his colleagues had nothing to do with Bishop Onderdonk as Bishop of New York, but only as Professor in the Seminary; but the bishops decided that "the conduct of Bishop Onderdonk, as Professor, could not be inquired into, without involving his character as bishop, for which purpose the canons provided another course of proceedings;" and, therefore, Mr. Trapier's memorial was handed back to him. As soon as Mr. Trapier heard of this, he "hesitated," lest he and his friends "*should seem to be retreating* from that on which they had *determined;* and Mr. Trapier "was disposed to *decline taking back the memorial!*" "Whereupon Bishop Elliott remarked, that *there were bishops who, if the memorial were returned, would doubtless receive affidavits in proof of Bishop Onderdonk's misconduct.*" "*If so,*" said Mr. Trapier, "*I, for one, am content to take back our paper.*" During the next evening the memorial was returned to Mr. Trapier, and he received it "*on the understanding that bishops were ready to receive affidavits in order to presentment.*"

After having made such arrangements as would secure the furtherance of the grand object, leaving the management of affairs in the hands of an individual, whom he knew to be bitterly opposed to Bishop Ondedonk, on more grounds than one, (as he supposed,) Mr. T. returned to the discharge of his parochial duties, "keeping silence" and "awaiting the development of events," (for the sake of variety,) until he was summoned by the presiding bishop to attend the trial. At this juncture, Mr. T. received a letter from Mr. Memminger, in which it is declared "that the whole measure is purely foreign to any and every New York influence," and that Dr. Hawks "had no hand in the matter, directly or indirectly." Mr. T., after having received from the Vestry of his Church "an assurance that they referred the matter, 'with entire confidence, to their Rector's discretion,'" thus securing all things "*at home,*" came on, and "*had the pleasure of making the acquaintance* of those who were likewise witnesses" against the Bishop of New York.

Thus his "plain tale is told." He "knows not how it will be received by the Church, or how treated by the world." As to the treatment which "*the world*" will show towards him, it is a matter of but little consequence to a man whose "peace of soul" is "serene."

As to the Church, there are many within her fold who, doubtless, exult over the fall of her spiritual guide in this diocese, and will thank Mr. Trapier for the prominent part which he has taken therein. But there are others, and, thank God, they are many, who mourn as children for a parent, and *they* will *not* thank the man who has made himself so active in bringing upon them this affliction. There are not a few who will ask themselves, why should an individual, so remote, so ignorant as to any *fact,* make himself so *officious* in the endeavor to ruin one from whom he never received any thing but benignity, and of whom he never knew any thing so certain, as that he was a *frank, honest, courteous,* and *kind* man, who quickly won his *confidence* and *affection?* Did Mr. Trapier suppose that Bishop Onderdonk was so useful, or so popular, in *his own diocese,* that *no one there had the disposition* to do as he has done? If so, he has *wantonly* disturbed the peace of the Church. Did he suppose that no individual in this diocese, had so high a sense of duty as himslf, or fell behind himself in courage or will to fulfil his duty? If so, we smite our breasts and say, "*God be merciful to me a sinner.*" In whatever light we view it, we can only look upon Mr. Trapier's course, in this sad business, as "*officious intrusion,*" to say the least, whatever may be his "*amazement*" or "*disgust*" at our opinion. He commenced with nothing for a foundation but fickle "*rumor,*" which a wise man would have banished from his thoughts; and on "*rumor*" he proceeded through the whole, with an expressed "*determination*" not to rest until he had completed his design of "exposing the criminal;" thus prejudging the case on no evidence but that which he gathered from vague rumor. Mr. Trapier may call this "*investigation;*" but to our mind it looks like the very bitterness of *persecution;* and we willingly leave the author of it to his *peace of soul so serene.*

Amicus Episcopo.

For the Churchman.

Bishop Smith, of Kentucky.

Mr. Editor,—I perceive from the vote taken upon the sentence passed against Bishop Onderdonk by the late Ecclesiastical Court, the following remarkable fact with relation to Bishop Smith, of Kentucky. On the first balloting he gave his vote for *suspension,* on the second for *deposition.*

Now, Mr. Editor, looking at this bishop, acting in a judicial capacity, and anxious to accomplish the ends of exact justice, so great a change in opinion within so short a period seems unaccountable. He had heard the evidence, had had ample time to reflect upon its character, and had come to the conclusion that, assuming all the allegations to be true, suspension was as severe a punishment as the charges would warrant; and yet, upon the next vote, taken not five minutes afterwards, his opinion undergoes a radical change, and he is found voting for the extreme penalty which the Canon put it in the power of the Court to inflict.

I acknowledge entire ignorance to the mode of practice adopted in ecclesiastical tribunals, but my knowledge of civil proceedings justifies the belief that there is not an honorable judge in the land, who, having conscientiously resolved upon the degree of punishment which ought to be indicted upon the meanest criminal, would afterwards without some new light, change his mind, unless upon the side of mercy. K.

For the Churchman.

"A Narrative of Facts, which led to the Presentment of the Rt. Rev. Benj. T. Onderdonk, Bishop of New York: By Paul Trapier, *Presbyter of the Diocese of South Carolina.*"

Mr. Editor,—I ask your leave to notice this curious production, rather on account of its design, than of its probable effect.

A careful perusal of its pages leads me to regard its author as somewhat a prophet, howsoever I may esteem his logic, for at the conclusion he tells us, how he had said to his own Bishop, that if the charge of party motives were intended for him, he would take no pains to answer it, for nothing from his lips or pen could remove such an impression. This prophecy is verified by the pamphlet, and I cannot but think he would have consulted his fame, if he had left it unwritten, or at least unpublished. In his hot haste to place himself "rectus in curia" he has not taken sufficient counsel of discretion; for on no other ground can I account for some of the glaring contradictions, both of fact and sentiment, that disfigure the Narrative.

The issue which Mr. Trapier professes to wish to meet, I take to be, (for it is by no means stated with accuracy in the Narrative,) that the recent proceedings are not to be attributed, so far as his agency is concerned, to any party excitement in the Church, occasioned by the Carey ordination, or the fact of unsound teaching at the Seminary. For if this be not its object, a more motiveless publication is yet to appear. And yet on pp. 5 and 6, we are told:—"Within a few months next ensuing, the Church in our diocese partook of the excitement elsewhere caused by the ordination of the Rev. Arthur Carey, *and the dissatisfaction thence arising seemed to lead persons to speak more freely of the alleged immoralities of the ordainer,* till, the two causes of uneasiness combining, there grew to be so general a misgiving as to the soundness of our General Seminary, that before the meeting of our Convention in the following February, I heard frequent expressions of a determination on the part of the clergy chiefly, and from a few also of the laity, *to have both these matters searched into.*" And presently he tells us that, "the two sets of persons combining," viz., they who were alarmed at the bishop's Tractarianism, and they who were disturbed about his morals, "a majority was secured," which enabled them to commence an inquiry into the state of the Seminary.

Now, be it remembered, that the Rev. author first heard of rumors unfavorable to the bishop in the summer of 1842, (p. 4,) and that these rumors were revived with "additional though less definite" (p. 5) character on his visit to the North in June of 1843. But it was not till May, 1844, after he heard of the matters in relation to the Bishop of Pennsylvania, or until he had reached New York, that he resolved to promote the proposed investigation. He is still embarrassed by difficulties. There were plenty of rumors—but nobody to father them.—"No one would stand to his assertions!"—and he again returned home "baffled and perplexed." But the rumors are still more prevalent than before,—still more and more the engrossing subject of talk "among the same set of clergymen," adding perhaps the Rev. Mr. Barnwell. Unable to get hold of anything very definite, he now writes, (in August, 1844,) to the Rev. Mr. Gallagher, who it appears had disclosed some dreadful matter to young Mr. Hanckel, in *confidence,* but which it appears "was known to some without any restraint of confidence." So that either Mr. H. violated the confidence imposed on him, or else Mr. G. desiring a monopoly of the publication, did himself disclose it to others, under the same seal, probably, to protect his own copy-right!

Well, the Rev. Mr. Trapier writes about it to the Rev. Mr. Gallagher, (p. 8,) and begins by telling him that in a conversation with the Rev. Dr. Hanckel and his son Stuart, *they* told him the Gallagher story. But on pages 6 and 7 is a statement at variance with this, for it there appears that the parental Hanckel had never before heard of any imputation against the bishop—and that the *son* related to us *in confidence* the case, though not in detail! That is to say, Mr. Gallagher tells Mr. Hanckel a matter *in confidence,* which I suppose means on the distinct reliance upon his honor that he will repeat it to nobody. In pursuance of which engagement young Mr. H. tells it to several of the clergy, also *in confidence,* and one of them forthwith writes to Mr. Gallagher, and lets him know how strictly the young gentleman had kept the secret. In this letter he says, (p. 8,) "The same," to wit, the Gallagher story, "had been known to me for *several years*—but in confidence." Forgetting that on page 7, where he records this curious revelation of a confidential communication, he had told us that the Gallagher story was a different one entirely from that he had previously heard, but, he had known something for "several years." This is August, 1844; and on page 4, he had told us, "Never did I hear a whisper against his moral character till in the summer of 1842." This is certainly not several years, though I note the inaccuracy of the terms, as a sample of what frequently occurs in the Narrative; and as a mark of carelessness in the author upon matters of plain fact, that greatly lessons the value of his testimony. In the course of the letter he hints as his opinion that if the matters alluded to are long past, and nothing similar has occurred of late, their duty was to be silent themselves, and induce others to be quiet, urging in a very proper manner, that "nothing short of the sternest necessity of imperative duty, can make it *right* at present to proceed on the ground of transactions long past, and which have been succeeded by a change of demeanor." (p. 8.) To this letter Mr. Gallagher responds on the 2d September, and endorses the above opinion, adopting it as his own, (p. 9)—though he proceeds, (p. 10,) to assert very unqualifiedly the "criminality of the individual referred to." He laments the silence of the past—very justly condemns those who, acquainted with his (the bishop's) criminal conduct, and under no obligations of secrecy, had not at the proper time exposed it; but promises, that he will "make inquiry as to the course of the individual for the past few years."

Well, Mr. G. having thus quite too readily adopted Mr. Trapier's hint as to the duty of silence on "transactions long past, and followed by a change of demeanor," notwithstanding Mr. G. promised to inquire about the past few years, for more recent cases, grows disheartened, and says, (p. 12)—"At this point I had come almost to the conclusion to let the whole matter drop; but "*a few week's delay*" sufficed to work another conclusion, in consequence of which he writes again, to stir up his inquiring brother Gallagher! Now the letter of Mr. Gallagher which had wrought him to this disheartening frame of mind, is dated at Geneva, September 2, 1844, and sent to him at Charleston, which, in due course of mail, it must have reached about the 6th or 7th, not earlier, and it is on the 12th September, 5 or 6 days only after its receipt, that the new resolution had been formed which produced the second letter. This the Rev. Paul Trapier records as a few weeks delay! By a figure of speech, doubtless, for I can readily conceive, that in the five or six days intervening from the receipt of Mr. G.'s answer to the second communication of Mr. Trapier, his anxious mind, groaning under the weight of rumors, and teeming with perplexities, did work enough to make "the very minutes loom like days!"

In the second letter, Mr. Trapier entreats Mr. Gallagher to reconsider the matter—hints his fears that if the thing be not inquired into, we shall have trouble in New York—and says, "I renew my offer of every aid in my power in exposing the *criminal!*" He sets off, for New York, where he finds a letter from Mr. G., dated 20th September, in which the writer reiterates his convictions of the guilt of the bishop; but tells Mr. Trapier that the result of his inquiries has disclosed no new offences; and declares moreover, that "all three of his advisers, two of whom stand among the highest of our clergy, both for wisdom and piety, strongly dissuade from a public accusation." Mr. Gallagher is evidently staggered, and what to do, poor fellow! he don't know. But he suspends his determination till Mr. Trapier shall arrive. Notwithstanding all this, Mr. G. evidently knowing that Mr. Trapier did not mean to let the matter rest; and acting on this foregone conclusion, commenced operations; and on their first interview, "near St. John's Chapel," showed him a letter he had written to Mr. Butler, to which no reply had yet been received. Nor did Mr. Butler's reply arrive during the sitting of the Committee, and "they were seemingly no nearer than before the object at which they were aiming." (p. 14.) But on the fourth or fifth day of the session of the Convention, Mr. G. rejoiced the heart of the author by telling him in the yard of St. Andrew's Church, Philadelphia, that "affidavits could be procured." And now Mr. Memminger appears, and the plot thickens. Our reverend author is now surprised to find that Mr. Memminger knows more than he does!—a surprise in which I do not at all participate—and moreover, that Mr. M. had resolved to let out what he knew on the floor of the General Convention! But Mr. Trapier, who is a sagacious man, discerns at once that such a course will not answer. It must go to the bishops, and Mr. Memminger is deputed to prepare a memorial. He does so; it is signed and sent, with a copy to Bishop Onderdonk. Mr. Trapier troubles himself no more about it, "as it appeared to me of *no sort of consequence from what sources or through what channels the testimony was obtained,* provided only it were true!" What then! did our author, whose mind was so laborious as to have performed the functions of "several weeks" in the course of five or six days, not know that we rely upon evidence, or reject it altogether in many cases, by reason of the source from which it comes? Did he never hear of the nursery legend that records the sad fate of the naughty boy, who was so noted for lying, that he was not believed when he *did* speak the truth?

The memorial being informal, Bishop Elliott tells him the bishops have concluded to return it. But that won't suit Mr. Trapier, and he would have refused to take it back, had not Bishop E. told him at length, "that there were bishops" who would doubtless receive affidavits. This settles the difficulty. Mr. T. agrees to "take back our paper." Accordingly, he seeks Bishop Chase, who "was apparently about to hand it to me, when remarking I was alone, he said he wished to see also some of the others who had signed it." (p. 18.) I can't see why the bishop would not trust him with it, alone, for really, from his energy of purpose, I must say I think it would have been in safe hands. A meeting is now held, and Bishop Elliott sent for, and called upon to receive affidavits. This he consents to do: but, as if he knew what was coming, refused "to hunt up any evidence!" Now nobody had asked him to do so, so far as the Narrative informs us; but Mr. Trapier thought his refusal, thus volunteered, to be rather hard upon him and his friends! (p. 19.) Bishop Elliott however persisted in his refusal, and to Mr. Memminger's hands was committed the agreeable task, he being "accustomed, by his profession as a lawyer, to gather such testimony." (p. 19.) A little doubtful however even now of success, and fearful that if they did not succeed, they would find themselves in a "bad fix," it occurs to our author that they ought to have copies of all the papers, all which was accordingly done. Mr. Trapier returns to his anxious parishioners, and soon is amazed to find that the Bishop of New York has issued a first and a second circular! and we have a lively picture of his disgust at the bad motives, &c. to which the whole proceedings were therein ascribed. I sympathise in the disgust most heartily, though perhaps not from reasons in the least degree consolatory to the Rev. author. He is summoned to attend the court, but before he goes he writes to Mr. Memminger, whose reply is given, and forms not the least singular of this cabinet of curiosities. He reminds Mr. Trapier, that he, Mr. M., "had no correspondence or conference with any person but you and Gallagher and our friends at home—Stuart Hanckel and McCrady—*before we made up our minds to make our presentment!*" That is, with only *one* man who pretended to *know* anything, but vague rumors confidentially told to every body they met, in all sorts of places, and *he* pretending to have seen only conduct tending to *corroborate*—not to *establish* be it remarked—the charges of intemperance, and not sufficiently gross to warrant a public accusation!! (p. 10.)

"Aliquando dormitat Homerus, cur non" Memminger?

And to wind up, Mr. Memminger volunteers to screen Dr. Hawks from the charge of intermeddling in the matter till after the presentment had been already drawn up!—(p. 21.) Well, who charged him with having done so, and why this uncalled for, anticipatory defence? Perhaps after this whole case is out, we shall see, and have something to say about this point, which will be interesting to somebody! Sufficient for that day will doubtless be the evil thereof!

Here, then, is the mighty Narrative of the Rev. Paul Trapier, Presbyter, &c., which has only proved that its Rev. author is a good hand at a plot, but a bad hand at a story! If the charge of improper motives, &c. has been made against him, he had much better have kept his first resolve, and taken no pains to answer it. For there would then have been some friends, who having "hitherto blessed him with their confidence," might still, in spite of rumors of all sorts, and from any quarter, have continued it to him. But now, they too must be perplexed. They asked him for no proof of his innocence, but were willing to take it for granted. But he *would* prove it to them; if they can find it in this Narrative, good for Mr. Trapier. But if they can, it must be on the principle of *lucus a non lucendo.* Nay, stronger than this negation, they must extract the light of his innocence from the positive darkness of his statement. They must reconcile the admitted fact that only by a combination of the gossips who repeated confidential communications, with the frightened enemies of Tractarianism, could any approach to the object of both be answered. (Vide pp. 5 and 6.) They must admit the idea upon which Mr. T. appears to have gone that the end sanctifies the means; they must close their eyes to the evident pushing up of Mr. Gallagher to the required point, while he, though ready enough with communications in confidence to the four winds of heaven, seems to shrink with graceful timidity from taking the responsibility of fathering his tales; and finally they must discover the sufficient motive, consistent with a pure heart and Christian spirit, to lead the Rev. author into all the trouble he has taken, and the labor he has performed, to bring to light at this time matters long past, in the face of his own declaration on p. 8, endorsed by Mr. Gallagher on page 9, against such a course if no new charges are heard of, and in spite of hearing from Mr. G. (p. 13,) that the result of his inquiries had led to no new discoveries!

If his friends can do all these things, Mr. Trapier has not labored in vain; notwithstanding all this zeal has been exerted to destroy a man "from whom he has never received aught else but tokens of regard." (p. 4.) I might fitly, in this place revive for Mr. Trapier's edification, his early recollection of the story of the creature warmed into life by a friendly bosom, whom it repaid with the sting of ingratitude. But that and many other points, which I had noted for remark, especially his declaration on (p. 5,) of his avoiding that part of the chancel where Bishop Onderdonk was distributing the elements at the Lord's Supper, (as if he supposed the unworthiness of the minister affected the validity of the sacrament the recipient himself being in a fit frame of mind!) I must leave unnoticed, as I have already protracted this notice far beyond the merits or importance of the pamphlet itself. Laicus.

For the Churchman.

Tractarianism taught by the Bishop of Vermont.

Happening, the other day, to look into a volume of Lectures, published in 1835, by the Bishop of Vermont, what was my surprise to find certain doctrines and practices therein advocated which are now called monstrous novelties of Tractarianism, Popish errors of the Oxford School, &c.!

It is to be supposed, of course, that the bishop has duly and publicly retracted these errors, although I have not seen the retraction in print. If he has not, he ought surely to be presented for trial on the charge of heresy, or, *if that will not hold, for immorality;* and his book put on the Index Expurgatorius of the *Black Canon.* I give below a few specimens of what Bishop Hopkins has taught in the book referred to.

1st. The bishop teaches, Baptismal Regeneration. Two lectures are chiefly devoted to the support of this monstrous Popish error; in which he says, "Baptism is the ordinance appointed by the Lord for admitting sinners into His kingdom as His *regenerate,* adopted children." Of the Baptism of an adult he says, "the Minister of Christ, by authority of his Divine Master, pours upon his head the water of Baptism. His name is *forthwith* registered in the Book of Life, the grace of adoption descends upon him, and he is received into the family of the heavenly King—the child of God, born of water and of the spirit, *regenerate*—forgiven—washed—sanctified—an heir of Glory." Of infants he says, in baptism, they are adopted by Christ, and registered as his own; their sinful nature is pardoned; a spiritual blessing descends, as a germ of divine life, into their souls; they are regenerated, and made heirs of a heavenly kingdom.

2d. The bishop teaches that baptism is the instrument of remission of sins and spiritual adoption. In addition to the above passages, take the following in proof: "Thus baptism is a sacrament, being instituted by Christ, and having for the inward grace, remission of sins and spiritual adoption." He elsewhere defines spiritual adoption as "conferring a title to salvation."

3d. The bishop teaches that baptism is the *instrumental cause of justification*—this by certain inference from the passage just quoted. The Westminster Assembly defines "justification to be an act of God's free grace, in which He pardoneth all our our sins and accepteth us as righteous in his sight." Another approved definition is, "Justification is the way of the sinner's acceptance with God. Waterland, and other standard Church divines, say, that "Remission of sin and a title to salvation is justification." Nothing, therefore, can be plainer than the reading of the bishop, that *we are justified by baptism.*

4th. The bishop teaches that the sinner is sanctified in baptism. His words are, in this sacrament the recipient is "washed—sanctified." Again, he speaks of the sinner's being cleansed in baptism—of his sins being washed away in this sacrament. He says, also, we are saved by baptism—making it a "saving ordinance."

5th. The bishop teaches the monstrous doctrine of the *real presence*—that the flesh and blood of Christ are verily taken and received in the eucharist, and that the communicant *is thereby incorporated with the Redeemer.* A single passage will suffice to prove this: "The eucharist is a sacrament, being instituted by Christ, having, for its inward grace, that *incorporation with the Redeemer* expressed by the promise, He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

6th. The bishop teaches that the Holy Spirit is conferred by the laying on of hands in confirmation. See his Lecture on Confirmation, passim.

7th. The bishop favors the wearing of the surplice in the pulpit. In this he agrees with the late decision of the Bishop of Exeter. He says, "The black garment belongs not so much

to the Church as to the University. I am ignorant of any authority for its use, either in Scripture or in primitive antiquity, and must acknowledge it to be one of the few points in which the Church has yielded to a practice no older than the Reformation."

It is to be hoped the bishop will lose no time in publishing, to the world, his entire and ex animo recantation of these several Tractarian errors, to the relief and comfort of "our Protestant Church," and many an

ANTI-PUSEYITE.

For the Churchman.

The Rev. Dr. Empie's Speeches.

Mr. Editor,—Having been favored by some correspondent with the number of the 'Southern Churchman,' which contains these speeches *in extenso*, (nineteen columns,) I shall take the liberty of criticising the part which relates to Justification.

1. 'Tractarianism teaches heretically (says the doctor) on the subject of justification, according to Scripture and our 11th article: "We are justified by faith only, through the merits of our Lord Jesus Christ, and not for our own works or deservings." This doctrine the Oxford school deny,' &c.

The doctor is extremely careless in his quotations. The article says that 'we are accounted righteous before God, only *for* [on account of, *propter*] the merit of our Lord and Saviour Jesus Christ, by [*per*] faith; and not *for* [*propter*] our own works and deservings.' The merit of Christ is here distinctly opposed to our own merits. Faith is not contrasted with works. It is true that the Article afterwards declares that the doctrine that 'we are justified by *faith only*' is a wholesome one, and refers us for additional light to the Homily on Justification. But that Homily denies 'that the said justifying faith is *alone* in man without true repentance, hope, charity, the dread and fear of God,' &c., and the next one affirms that 'the true, lively, and Christian faith' consists in trust and confidence, and a steadfast hope of all good things to be received at God's hand, among which is this, that if we *truly repent* we shall be forgiven for Christ's sake. If Dr. Empie will consult the principal Bishop of the Diocese to which he belongs, he will learn that a few years since the said bishop warmly recommended Bishop Burnet's Observations on Justification to the theological students at Alexandria;* and if he will consult Bishop Burnet, he will find that in the judgment of that expositor, '*faith*' in the Article signifies the 'complex of Christianity,' and that 'by *faith only* is not to be meant faith as it is separated from the other evangelical graces and virtues.'

Dr. Empie, it appears, was charged in the Convention, by a Rev. delegate from North Carolina, with having changed his views after he removed from that diocese into the Diocese of Virginia. 'Our Rev. friend and brother (he replied) is utterly mistaken. He never was further from the truth.'

He will suffer *me*, then, to inquire, whether when he lived in North Carolina under Bishop Ravenscroft's jurisdiction, he did not regard that bishop as sound in the faith, as free from heresies? If he replies in the affirmative, as I doubt not that he will, he will suffer me to inquire once more, whether he *now* agrees with the sentiments expressed by Bp. Ravenscroft in his 4th sermon (page 41) touching the meaning of the phrase 'justified by faith?' Bishop Ravenscroft coincides with Bishop Burnet. Is he, in Dr. Empie's opinion, heretical or otherwise? Dr. E. wishes us to believe that the Oxford *school* deny the doctrine contained in the 11th Article. If, as a school, they do deny it, we ought unquestionably to reject them as traitors to the Church. But what are his proofs?

2. 'Mr. Froude "questions whether justification be necessary to salvation."' This looks like a second-hand quotation. No book being referred to, I am unable to determine whether the phrase was so in the original. If it *was*, the fact will not show that the 'school' approved of it. Dr. Pusey, Mr. Newman, and Mr. Palmer, would certainly be opposed to it, unless, indeed, they maintained that justification and salvation were sometimes employed as synonymous terms.

3. 'The Rev. Dr. Clarke heard Mr. Newman say, that we are "justified not by faith, but by baptism and good works." This is in flagrant contradiction of the Apostle, who says that we are "justified by faith," that "neither circumcision (baptism) nor uncircumcision availeth any thing, but faith that worketh by love;" and that our justification is "of grace and not of works." Again: Dr. Pusey (Views of Baptism) says, "Justification is the gift of God through the sacraments." In opposition to this, Scripture, *almost without exception*, ascribes justification to faith.'

ANSWER.

First. What Dr. Clarke, and what book of his are here spoken of?

Secondly. Dr. Clarke *or* Mr. May supposed that he heard Mr. Newman say, that we are *not* justified by faith; the presumption is, that the hearer was mistaken. Mr. Newman in 1838 published a noble work on Justification, of 440 pages, in which, after quoting one of the Homilies, he says:—

'In the judgment, then, of this Homily, faith is certainly, in some *distinct* and *important* sense, the sole mean and instrument of justification. The question is, in what sense?'—page 257–8.

Mr. Newman has never retracted, and most probably never will, retract this masterly work of his.

Thirdly. If Dr. Clarke *or* Mr. May heard Mr. Newman say that we are justified by good works, it was not remarkably surprising. St. James said the same about 1800 years ago; and the Church recognises his epistle not as "*straminea*," but as canonical.

Fourthly. If Dr. Clarke heard Mr. Newman say that we are justified by baptism, he might have heard as much if Mr. Newman had quoted the following passage from the Homily on Justification:—

"Infants being baptized, and dying in their infancy, are by this sacrifice [of Christ] washed from their sins, brought to God's favor, and made his children, and inheritors of his kingdom of heaven. And they which in act or deed do sin *after* their baptism, *when they turn again to God unfeignedly*, they are likewise washed by this sacrifice from their sins in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. THIS is that justification or righteousness which St. Paul speaketh of, when he saith, no man is justified by the works of the law, but freely by faith in Jesus Christ.'

Neither Mr. Newman nor the Homily 'flagrantly contradicts' the Apostle. It is true that St. Paul affirmed that 'neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love,' (Gal. v. 6;) but Dr. Empie, by turning to the passage, will instantly become convinced, that the Apostle was not thinking of baptism—a Christian sacrament—ordained by Christ himself as a means whereby we receive grace, and a pledge to assure us thereof. It is marvellous, indeed, that any Protestant Episcopal Divine, having in remembrance his ordination vows, should for a moment have entertained the belief that baptism availeth nothing.

Let us attend to what Bishop Ravenscroft, Dr. Empie's former diocesan and particular friend, said on the subject of that sacrament:—

'In the New Testament Church, the ordinance of Baptism is the appointed and only means to change our condition by nature, and bring us into relation with God as heirs of the promise. By the water of baptism, and by that only, (to the exclusion of all other modes and means, according to revelation,) can we obtain an interest in Christ, by being admitted into that Church, which "he purchased with his own most precious blood!" "*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*"—WORKS i. 28.†

Dr. Empie's paragraphs on Justification, Mr. Editor, will furnish materials for another essay, for the composition of which I trust that I shall find sufficient leisure. In the mean time I commend to his notice the following extracts, *pro* and *con*:—

PRO.

"While it appears from the Homily [on the salvation of man] that there is a disclaiming of merit, as attaching to any action which can be performed by man, faith is discoursed of as *containing in itself the seed or principle of every religious grace*, and of course as manifesting itself in the conduct.'—*Pastoral Letter of House of Bishops*, 1820.

'We are justified by works, as being the fruits *which make faith valuable.*'—*Pastoral Letter*, 1841, p. 13.

'By works is faith made perfect.' 'Because circumcision now avails nothing, you must not infer that the Christian ordinances are of but little importance—that without peril to your soul you may neglect baptism,' &c.—*Ibid.*‡

CON.

'Neither circumcision (baptism) nor uncircumcision availeth any thing,' says Dr. Empie. 'If this representation be correct,' (says Bishop McIlvaine,) viz. that faith is 'efficacious because it is the *root of all Christian virtues*, the originating *principle* of love and every good work,' 'there is no propriety in saying that we are justified by *faith*, which there would not be also in saying that we are justified by love, joy, peace, long-suffering,' &c. 'That faith derives *any of its justifying virtue* from these fruits, which are not its life, but its evidences of life, we *hold it of great importance to deny.*' '*Romanist* writers speak of a *fides formata*, or formed faith,—that is, a faith clothed in, or *made perfect by* all the fruits it should produce, and so justifying by its fruitfulness.'—*Charge, recommended by Bishop Meade*, pp. 101, 102.

Jan. 4, 1845. R. B. C.

* About the same time Bishop Meade sent a copy of Bishop McIlvaine's Charge on Justification, in token of his approval, to each clergyman in Virginia. But the Bishop of Ohio condemned Bishop Burnet's views, as harmonizing with those of Tillotson, who, he said, (quoting the British Critic,) 'blended with the essence of justifying faith, its inseparable concomitants.'—p. 155. 'There is a mode of representing the office of faith (said the Bishop of Ohio) which, though found, not unfrequently where the true doctrine of Justification, in other respects, is for the most part distinctly preached, we are *far from considering as involving a mere difference of expression.*' He refers to that representation of the office of faith which makes it 'efficacious because it is the "root of all Christian virtues," "the originating principle of love and every good work," and thus, in root and branch, the "*complex of Christianity.*"'—p. 101. This inconsistency was pointed out in the 'Churchman.' Will Dr. Empie decide whether Bishop B. was right or wrong?

† 'Are gross sinners and even infidels (asks Dr. Empie) in this justified and holy state, and fit for heaven merely because they have been baptized? Such is the teaching of Papists and Tractarians; but is it the teaching of the Bible? Is it not, on the contrary, the *Gospel of Devils?*'

Not too rapidly, my dear sir; Bishop Ravenscroft died some years before the 'Tractarians,' as such, came into existence. And yet he held essentially the same opinions with them respecting baptism. It is objected, he says, that the "majority of baptized persons are found sinners in practice even as others. The Church is aware of this melancholy possibility, and guards by every means against it; and when she delivers back the regenerate infant to those who have undertaken the charge of its spiritual growth, she takes from them the most solemn obligation accountable creatures can enter into, to foster and cherish the seed of divine grace in the heart, and train up the child in the nurture and admonition of the Lord. When this shall be done in the spirit of the institution, and the same unhappy result attend the administration of the ordinance, then will the objection be a good one, but not till then.'—p. 32. Is this the Gospel of Devils? I subjoin two passages, which will not be considered inappropriate in this connexion.

'May not the Church return thanks to God that the children brought to them in baptism are blessed, yea, even in one sense regenerated, made his children by adoption and grace, and *heirs of glory*, without positively, *what she cannot know*, that they are inwardly renewed in their souls?—*Bishop Meade's Conventional Address*, 1844, Appendix, p. 33.

'I . . . understand the Church, in the Office for Baptism, to mean what the words convey, that she does not pretend to confer an *uncertain* or *conjectural* benefit in the baptism which she administers by the authority of Christ; that she does not return thanks for a visionary or *problematical* blessing conferred on the infant baptized, depending on the *judgment of charity* for comfort and assurance to those interested.'—*Bishop Ravenscroft, Vol. I. 32.*

‡ The Letter of 1841 was received, it was said, with acclamation. Somebody, if I mistake not, wrote to Bishop Griswold, before the meeting of the General Convention in that year, to say that the House of Bishops would not *dare* to reject it.

For the Churchman.

"The Fashion of this World passeth away."

1 *Cor.* 7: 31.

Mr. Editor,—What more powerful motive for using the world and not abusing it, could be presented to a thoughtful mind than the one contained in this short sentence of the apostle's. Transitory as is the world and the fashion of it, yet more fleeting still is the short life of man which is an additional argument for using the world and not abusing it.

"In the world at large, as upon a stage, there is *a fashion* in the characters and actions of men, which *passeth away*, just as the scenery changes, and the curtain drops, in a theatre, to which the Apostle alludes. The world is a great show, which presents us various scenes and fantastic characters; princes, politicians, warriors, and philosophers; the rich, the honorable, the learned, and the wise; and with these the servant and the beggar, the poor, the weak, and the despised. Some seldom come from behind the scenes; others, adorned with honor and power, are followed by a shouting multitude, and fill the world with the noise of their actions. But in a little time the scene turns, and all these phantoms disappear. The king of terrors clears the stage of these busy actors, and strips them of their fictitious ornaments; bringing them all to a level, and sending them down to the grave, as all the actors in a drama return to their private characters when the action is over. From this comparison, how easy and how striking is the moral. Nothing but a disordered imagination can tempt an actor on a stage to take himself for a king, because he wears a crown, and walks in purple; or to complain of his lot because he follows this fictitious monarch in the habit of a slave. Therefore let us all remember, that the world, like the stage, changes nothing in a man but his outward appearance: whatever part he may act, all distinctions will soon be dropped in the grave, as the actor throws off his disguise when his part is over. On which consideration, it is equally unreasonable in man, either to presume or to complain." Although the theatre in most points is a just figure of the world and its fashion, with its busy scenes and actors, yet they differ most essentially in this respect. In the one actions are in a measure lost and forgotten, and die wiih the actor; while in the other, they are as seeds sown for immortality. "Their doings are with them, wherever they go, partakers of their immortality, and grow into their essence. In God's own book then are they writ most deep, when most by us forgotten." Oh, how careful then should we be, in thought, word and action! "Using this world as not abusing it." How should we use our time, wealth and talents, for the glory of God and for the salvation of our own souls, for through eternity our deeds shall claim us with a trumpet tongue! And in the last great harvest, (at the end of the world,) as now we are sowing, so then shall we reap; if we sow to the flesh, we shall of the flesh reap but corruption.

Let us remember that we have but *one life to live*, and that short and uncertain at the least, "passing away like the swift ships, or as the eagle that hasteneth to the prey, like the summer clould and morning dew, fleeing away from us, also like the shadow which declineth, while yet then *our shadows* are still lengthening, and the sun of righteousness still shining full upon us, may we walk as children of the light, redeeming the time, because the days are evil, and using this world as not abusing it, for the fashion of this world passeth away." E.

For the Churchman.

Mr. Editor,—I am a plain country parson, living in a sequestered nook, remote from the great city; and, in general, quite ignorant of the doings there. Lately, however, strange reports have reached me; and, among others, one so discreditable to the Church, that I could not believe it, did it not come from a source the most reliable. It is said that during the late trial of our beloved Diocesan, (thank God he is our Diocesan still,) several of the bishops, instead of weeping and praying for their afflicted brother, as they ought to have done, frequently attended dinner parties and feastings at the houses of some of your rich people. It is even reported, that on a *Friday in Ember Week*, one of these feastings took place at the house of a clergyman, at which several of the Right Reverend Fathers were present—*on Friday in Ember Week*, a time when they ought each one to have been sitting in sackcloth with ashes on their heads! Surely, if this be true, we need not wonder if there was in their transactions a lack of that wisdom which is from above, which is first pure, then peacable, easy to be entreated, full of mercy and good fruits, *without partiality* and *without hypocrisy*. Nor need we inquire farther, why the heavy judgments of Almighty God are upon us. M. K.

For the Churchman.

The Rev. Mr. Oakeley.

Rev. and Dear Sir,—In your paper of the 4th inst., I observed with regret, because I think it calculated to mislead the public mind, and subject the innocent to unmerited imputations, or at least suspicions—the letter of the Rev. Mr. Oakeley, which appeared in the "English Churchman" newspaper of the 21st of November last; in which that gentleman professes to give his reasons for remaining "*as at present minded,*" within the pale of the Church of England. These reasons may be satisfactory to him and to those—the *few* I am rejoiced to learn—who think and act with him; but they will prove, I am of the opinion, utterly unsatisfactory to every true and faithful son of the reformed branches of the Church Catholic in Great Britain and in this country. The letter so far from affording satisfaction, gives cause for deep and painful regret, in the dangerous sympathies and predilections which it evinces in the mind of the writer; and manifests that Mr. Oakeley and his friends, are occupying—ignorantly and from strong mental delusion it is charitably hoped—a position, relatively to the Church of their baptism and the Church of Rome, both false and perilous. The line of demarcation which appears to separate this gentleman and his few associates from the "Holy See" which he seems to consider so great an advantage as the centre of Catholic unity, is so attenuated as to baffle the power of the unassisted eye to perceive it, requiring, indeed, the aid of a powerful microscope to discern its faintest trace. All that keeps Mr. Oakeley from an actual renunciation of his membership and ministry in the Church of England, and from immediate communion with that Church, whose corruptions and errors he palliates, and whose claims to Catholicity and soundness in the faith he magnifies, is—a claim which in principle is essentially *puritanical*, and one which those of the Romish obedience would be very backward in conceding—viz., the *sanctity* of the Church at whose altar he ministers, and which he appears to regard as almost the only evidence of Catholicity which she is enabled to give. In all other respects, he seems to think, her claims to Catholicity are not only exceedingly problematical, but unfounded. Now if the Church of England has but this one clear mark of Catholicity—sanctity—and if the authority of her ministry and her claim to be a branch of the Church of Christ, rest only on the *apparent sanctity* of some of her members—for it can only be *apparent* in the nature of things to any but Him who is "a discerner of the thoughts and intents of the heart—produced by what Mr. Oakeley calls "*the grace of the sacraments*" as administered by them; their authority and her claims rest on a very slight foundation indeed. A person who entertains such sentiments, and retains his present ecclesiastical position, for such reasons, however "remarkably devout, self-denying, and laborious," is so near the communion of his predilection and admiration, that it is difficult to perceive how he can with a good conscience remain without its pale. The Church of England is evidently not a pleasant home; he has little or nothing in common with her; all his sympathies are with that corrupt branch of the Church Catholic, which arrogates to itself the exclusive title of Catholic; and from communion with which the Church in England was driven and forced back upon her original and indefeasible independence, by unscriptural and sinful terms of communion imposed arbitrarily and on penalty of anathema.

That Mr. Newman, as is alleged, is of the same mind with Mr. Oakeley and a few others, and is prepared for a step which to them would involve little effort and little sacrifice of principle, I am not ready, as at present informed, to believe;—particularly after the avowal of such sentiments as the following, in his Lectures on the Prophetical office of the Church, &c.—and which I would respectfully commend to the serious attention of those, and some such there be, who are so strangely forgetful of what the Romish Church did when she possessed the power, and so strangely disposed to palliate her existing errors and unchanged spirit. "If we are induced to believe the professions of Rome and make advances to her as if a sister or a mother Church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach. No: dismissing the dreams which the *romance* of early Church history and the *high doctrines* of Catholicism will raise in the inexperienced mind, let us be sure that she *is* our enemy, and will do us a mischief when she can. In speaking and acting on this conviction, we need not depart from Christian charity towards her. We must deal with her as we would towards a friend who is visited by derangement; in great affliction, with all affectionate tender thoughts, with tearful regret and a broken heart, but still with a steady eye and a firm hand. For in truth she is a Church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; *crafty, obstinate, wilful, malicious, cruel, unnatural*, as mad men are. Or rather, she may be said to resemble a demoniac; possessed with principles, thoughts and tendencies, not her own; in outward form and in natural powers what God made her, but ruled within by an inexorable spirit, who is sovereign in his management over her, and most subtle and most successful in the use of her gifts. Thus is she her real self only in name; and till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her."

This was the deliberate and discriminating judgment of Mr. Newman in 1838; and as nothing has occurred in a communion whose boast it is that she never changes, and is infallible, between that time and the present, we are bound in charity to believe, in the absence of positive proof to the contrary, that this is his deliberate judgment now. If so, *he* cannot with truth be classed with the *few* who sympathize with Mr. Oakeley.

I trust there are *none* "in our American Church who adopt precisely the line of argument pointed out by Mr. Oakeley and Mr. Ward," or who approximate in any degree to the sentiments they appear to hold, and the predilections they manifest: and to assist whom in maintaining their doubtful and unsafe position this letter of Mr. Oakeley's appears to be intended. They will need better reasons than it affords, to keep them to the principles of that branch of the Church Catholic, which relatively to Rome is truly called Protestant. For if they once begin to reason after the manner of the author of this letter, and claim for the Church of their baptism and their ministry only the one visible mark of Catholicity—sanctity; then with or without "development" they will soon find themselves landed in the El Dorado of their admiration and predilection. If there be any such, any who need the assistance of this letter to afford them arguments to oppose to Romish solicitation, I would respectfully commend to them the following letter in the "English Churchman" of November the 28th, in reply to Mr. Oakeley; which, as you have published the former letter, I ask you to do me the favor to insert in your next paper. G. U.

MR. OAKELEY'S LETTER.

Will you allow me, through your medium, to address a few remarks to Mr. Oakeley, respecting his letter in your last number, entitled "Reasons for not joining the Romish Communion," to which letter you have directed the anxious attention of your readers? I must candidly confess that the melancholy and disparaging view which he there takes of our position as a Church is such as would wholly drive me to despair, if I could think it a true view at all. I mean, that I could not remain in the Church of England for another day in peace, if I could think that we are (as Mr. Oakeley's letter assumes throughout) a body wholly exterior to the Catholic Church. If we are indeed reduced to this, that we have no clear outward marks of Catholicity, but look only to the inward marks of individual sanctity, (of which we must ever be but imperfect judges,) then we are in an awful case, truly; and with what truth we can regard our Church as a safe guide for her people, I must leave those to consider who so estimate her. It seems to me, that to reduce the evidences of our being Christian to the very lowest point, is just the *next* thing to quitting us altogether; for no man of prudence would willingly remain in a doubtful position, if only he saw his way at all to one of greater certainty. Nor could the ingenuity of one who had convinced himself of the doubtfulness of our external marks of Catholicity, be at a loss to explain to himself the much less tangible evidences of the personal sanctity of certain individuals, on which it seems we are now to repose, as "reasons for not joining the Romish Communion." They who have no stronger barriers to keep them from changing their Communion than the fact that acceptable holiness may be attained in what seems to them a disadvantageous position, will hardly be slow in finding out that even Cornelius, before his baptism, found "acceptance" before God, and his "alms and fastings" met with a sanctified reward; and so they may eventually advance to "explain" to themselves their "singular phenomenon" of sanctity out of communion with "the Holy See." Indeed, the present slender pretence for adhering to the Church of England seems to me to be such as no man could seriously adopt for any length of time. The alleged sanctity of certain individuals (known to very few of us) cannot be supposed, I hope, to be the substantial ground of the faith of the laity and clergy of England at this or any time. The thought is so vague and unreal, that it only degrades our Church to speak of it at all; and for my part, if I were prepared to entertain it, I should be prepared for much more. The whole question between the two Communions is (almost as if inadvertently) brought into a very small compass in the words which I now quote from the letter before me:—"*If it be a duty* to join the Church of Rome at all hazards, we must *make a plunge* without looking before us." And all this beating about for reasons, and apologizing, and shrinking, and leaning hither and thither, what does it *look like*, I ask, but a clearing of the ground, and choosing the foothold, before "the plunge" is taken? I hope I am not speaking with unnecessary severity, or with any forgetfulness of the solemn truths and substantial blessings of Catholic Unity, (which, as far as this country is concerned, seem to depend on the present controversy in our Church,) when I protest, as a priest of the Church of England, against this whole tone of thought respecting our Communion and that of Rome.

If anything can postpone indefinitely the hope of our being ONE, it will be this undervaluing of our own blessings, and blindness to the evils for the correction of which our holiest divines these 300 years have believed that our Church's position has been providentially sustained. There is something to my feelings, I own, both wretched and amazing in the way in which every excuse for remaining in our Church, or leaving it, is in this letter coolly canvassed—at one time with a strange "humility," which professes only to speak as an "unlearned person," at another with a critical precision which amply justifies the involuntary confession that the writer (whatever be the explanation of this humility) has a very "learned" acquaintance with the whole controversy, or, in his own words, (to the Romish controversialists,) "*we know all* that you would say, and by saying it out of season you prejudiced your influence with us." If it be the object of some to show how very little, if indeed any, ground remains on which English Churchmen can rest their faith, it surely is too much to expect us to own that when they have attained that object most fully, they have shown us "Reasons for *not* joining the Romish Communion!"

May the God of all grace yet bring our Church through all her troubles, and keep her children faithful to His Truth. I am, &c.

WILLIAM J. IRONS.

Brompton, Nov. 26, 1844.

For the Churchman.

Dear Sir,—A German friend, residing in my parish, met with the enclosed in a foreign paper, and thinking it would be acceptable, translated it for me. It is a strange production, and throws some light on the progress of knowledge. L.

What for some time has sounded to us as a fable, as fiction, is: That the Bishop Arnoldi, of Trier, has exhibited for religious adoration a garment purporting to be the coat of Christ. You have heard it, Christians of the nineteenth century! You know it, Germans! You know it, teachers of the German people, teachers of their religion! It is no fable, no fiction; it is *reality; it is truth.* According to the last accounts *five hundred thousand* people have already made a pilgrimage to Trier on account of this relique; and daily is this number augmented by thousands, since the said coat has relieved the sick and produced miracles. The report thereof has spread through the lands of all people. Clergymen in France have asserted that they, not those of Trier, possessed the genuine garment; verifying the adage, "that he who cannot on some subjects loose his senses, has none to loose." *Five hundred thousand* men! *five hundred thousand* reasonable Germans, have been hurrying to Trier, merely to look on a piece of cloth!—to adore it! Most of this multitude belong to the lower classes; destitute, oppressed, uneducated, superstitious, ignorant, and partly degenerated; neglecting their agricultural pursuits, their trade, the cares of their households, the education of their children, to make this idolatrous pilgrimage to an undignified comedy, which is performed by order of the Roman Hierarchy. Yes! it is an idolatrous festival; many thousands of this weak-minded crowd are seduced to render the adoration due alone to God, to this piece of man's handiwork.

And what are the prejudicial results of these pilgrimages? Thousands of these misguided creatures endure great hardships, and expend their little all, in making this voyage, and in sacrificing it to the holy coat; that is, the clergy. They collect it with great losses, or by begging, and, after spending it thus, return to hunger and destitution, or with constitutions much weakened by the hardships of their journey. If these external injuries are great already—very great, the moral disadvantages are by far greater. Will not many who have, by this pilgrimage, become miserable, be tempted to resort to illegal means in endeavoring to retrieve what, in a moment of fanaticism, they have thrown away? Many females, both married and single, loose the purity of heart, their chastity and reputation; thus destroying the peace, the luck, and the welfare of their families. By this anti-christian spectacle, door and windows are opened to superstition, fanaticism, and the many vices that follow in their train. These are the blessings distributed by the exhibition of the holy coat, genuine or not.

And the man who has exhibited this dress for public worship, the work of human hands; the man misleading the religious feelings of an ignorant, weak-minded and suffering crowd, thus advancing vice and superstition; drawing from the poor and hungry people their money, their chattels; exposing the Germans to the ridicule of other nations, who concentrates the threatening clouds which already hang heavy and dark above us, this man is a Bishop, a German Bishop, the Bishop Arnoldi, of Trier.

Bishop Arnoldi, of Trier! I address myself therefore to you; and, by my office and holy calling as a priest, as a public teacher, in the name of public teachers, in the name of christendom, I demand of you to give up the unchristian act of exhibiting the holy coat; to withdraw the said coat from the public eye, and not to increase the present scandal.

Then know you not,—as a Bishop you must know,—that the founder of the Christian religion left his spirit, not his coat, to his disciples and followers. His coat, Bishop Arnoldi, of Trier, belonged to his murderers? Know you not,—as Bishop you must know it,—the doctrine was, "I am a spirit, and he who worships me must worship me in spirit and in truth." And every where he can be worshipped; not only in the Temple at Jerusalem, on the mountain Garizim, or at Trier, near the holy coat? Know you not,—as Bishop you must know,—"that the Evangelists distinctly prohibited the adoration of any image, any relique; that the Christains, during the time of the Apostles, and for the first three hundred years after, did not allow any picture or relique in their places of worship? that worshipping pictures and reliques is heathenish, and that the Fathers of the first three centuries mocked at the heathens for this worship?" (f. i. div.: inst.: II., c. 2.) "Images, if animated, it is most probable would worship their creators, not be worshipped by them."

Finally—know you not,—as Bishop you must also know this,—that the sound, powerful mind of the German nation, did not submit, previous to the thirteenth and fourteenth century, to this heathenish worship of reliques; that this idolatry was effected by the crusades, after the sublime ideas, which the Christian religion produces of God, became darkened by all sorts of fables and fictions, imported from the East?

Hear ye, Bishop Arnoldi, of Trier! this you know, and probably better than I can tell you. You know also the result of this idolatry, and what superstition has generally produced, to wit, spiritual and physical slavery; and yet you exhibit your relique for public worship. But if perhaps, through ignorance of all this, you aimed only at the glory of God in the exhibition of this relique, still you have burthened your conscience with a twofold debt, of which you can never clear it. Firstly, you can never forgive yourself, if this garment really is inspired, the having kept it back from suffering humanity until 1844. Secondly, it is unpardonable to accept offerings from hundreds of thousands of poor pilgrims; more unpardonable still is the fact, that you, a Bishop, take from these poor their money. Arnoldi, you are well aware that, a few weeks since, hundreds have, from want, been compelled to insurrection, and driven to despairing death. Deceive not yourself by the hundreds of thousands who make this pilgrimage, for which they are hurrying to Trier. Millions, like myself, are filled with deep horror and bitter contempt by your undignified drama. This contempt is not only confined to one or the other class, or to one or the other party; but it is found amongst all classes, even among the Catholic clergy. Therefore judgment will soon overtake you, even before you are aware of it. Already the historian seizes the pencil and remits your name, Arnoldi, to the contempt of cotemporaries and posterity, and marks you as the Tetzel of the nineteenth century.

And you, my beloved Germans, living near, or far distant from Trier, use all efforts to save the German name from this infamy. You have authorities, representatives, district and land officers, act through them; seek, every one, according to his power and influence, to oppose distinctly and directly, the tyrannical power of the Roman Hierarchy. It is not only Trier where this modern absolution trade prospers; you know it in the East and West, North and South; rosewreath, mass, absolution, funeral money, and all the like, is collected, and the spiritual night reigns. Go, all of you, Catholics and Protestants, begin the work; it is our honor, our luck, our liberty, that requires it! Do not provoke the manes of your fathers, who broke down the Capitol, by submitting to the erection of the "Engelsburgh" in Germany! Let not the laurel wreaths of Huss, Hutton, Luther, be dishonored; give words to your thoughts, and make your will action.

Finally, you, my fellow Clergymen, you who labor for the welfare of your congrgation, the honor, the liberty, and luck of our nation, remain no longer quiet. By so doing you oommit a sin on your religion, your fatherland, your holy calling. Act according to your convictions;—having already addressed myself to you, for the present, only these few words. Show yourselves as the real followers of Him who sacrificed all for truth, light, and liberty; show that you have inherited His spirit, not His coat.

JOHANNES RONGE, *Catholic Priest.*

For the Churchman.

Catechism for the Unbaptised.

Mr. Editor,—With some observation of the way in which children are instructed in the Church, many things present themselves to my mind which call forth feelings of thankfulness for the wise provision made for the training of our little ones in the Kingdom of Heaven on earth. And that although our great Head is at his Father's right hand, His arms are still around the babes He loves, and his blessing surely promised to them. Yet amid this I see other things that give me pain, and are calculated to dishonor God's holy ordinances, while they are honestly meant as a preparation for His blessing. Of such, is the practice of teaching the Catechism to unbaptised children. How general this may be, I cannot say, though I believe it prevails in most of our parishes. The first objection to this is, that it evidently was not contemplated by the Church. The Catechism is said to be "an instruction to be learned by every person before he be brought to be confirmed by the bishop." It is the baptised alone who are brought to the bishop for confirmation, and for them alone are the truths taught in the Catechism set forth.

This, however, must appear to every one who has examined it. Yet some may say that the Church does not forbid its being taught to the unbaptised—that it is a convenient way to impart a knowledge of the truths it contains, and proper to continue its use. However true the former may be (in letter,) I conceive the latter to be the very reverse of it. That it is highly objectionable, and does dishonor to the holy sacrament of baptism.

In the first place the child is made to say—that at his baptism, (which never took place,) he was "made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven;" and further, that he "heartily thanks our Heavenly Father that he hath called him *to this state of salvation* through Jesus Christ our Lord."

Now I ask is not this solemn mockery? Week after week this language is put into the mouth of the unregenerate child till it becomes as familiar as the oft-told tale of the Nursery, though it fails to convey one distinct and intelligent idea. 'A member of Christ! A child of God! an inheritor of the Kingdom of Heaven!' Are these terms to apply to one shapen in wickedness, and in sin conceived? A child of wrath, and inheritor of Adam's guilty nature and fearful curse? To what purpose then is baptism, and a new birth in Christ Jesus? How sad must be the consequences of such teaching upon the minds of children, upon those who *are* members of Christ, to whom these instructions belong, and to whom alone are the promised blessings. They daily mingle with numbers who have never received the rite of holy baptism, and in all their intercourse they are upon a perfect equality, no favors or privileges are theirs which do not in the same degree belong to the other class. In their week-day duties and amusements wherever they go, this is the same; and also upon the Lord's day, under the instruction of the Church, they are found side by side, receiving the same general instructions, taught the same holy truths, and catechised by their pastor in the same manner. Well might they say, 'What advantage then hath the Jew? or what profit is there of circumcision?' Simply the application of water, and the form of baptism in a public way to show their respect to the customs of society, which makes no change in their condition, confers no blessings, holds out no promises which may not belong to others as well as to themselves.

"I honor my father, but ye do dishonor me," were the words of our blessed Lord to the Jews. And so might it be said now. To dishonor Christ's ordinances is surely to dishonor Him.

What Christian pastor would be willing to quiet any one in the neglect of a duty, or disregard of a divine requirement? And yet I can conceive of no practice so well fitted to quiet the conscience of parents who are remiss in bringing their children to baptism, and to teach them to regard this holy ordinance as a mere matter of form, and entirely ineffectual in promoting the happiness and salvation of their children. Without it they are under the training of the Church, receiving her best instructions, and learning her holiest truths. Surely these will induce them to lead lives of propriety, and thus merit the good esteem of society.

I have made these few observations hoping that they may turn the attention of some to this subject who really love and reverence the holy institutions of Christ's Church, while their practice does them great dishonor.

Yours, NICE.

For the Churchman.

Mr. Editor,—I take the liberty of transferring to your columns an extract from a letter lately received from a lay member of a country parish. From what I hear and see it is a fair index of the state of feeling existing throughout the diocese generally:

"There is the greatest interest manifested in this parish, and a universal demand for the truth. The feeling is this: Let our Bishop throw himself upon his own people. We, as a diocese, have made no complaint, and we will see justice done him, if we can. If he required an admonition and caution, so let it be; but we protest, as matters stand, against these extreme measures. Let the Bishop speak to *his people*. *They* can discriminate between acts that may or may not mean evil and *crime*. They know their Bishop, and I believe the interference of other states and persons is most offensive to us as a diocese."

I sincerely hope our Bishop *will* speak to his diocese. His enemies are vigilant and active. Let his people have something from him on which they can repose at this time when evil tongues prompted by evil hearts are running unrestrained. JUSTICE.

For the Churchman.

The Organ after the Tenth Century.

Mr. Editor,—W. A. cannot turn to Sir John Hawkins's History of Music, for he has it not; and furthermore, if he had it he should not give it very much consideration, as from what he can see of him in Dr. Johnson's Life, he was a stupid compiler and most inaccurate writer, and at any rate no very great judge of questions of ecclesiastical antiquity. W. A., therefore, as to the matter of fact, will just cite 'Sir John Hawkins,' as quoted by E. H. with regard to the early introduction of the organ. Then he will cite Bingham upon the point, and leave it to be settled between them.

E. H. AND SIR JOHN HAWKINS UPON THE INTRODUCTION OF ORGANS.

E. H.—

"Now it is certainly a mistake to assert that the organ was not introduced until after the tenth century,—much more to affix to such an assertion so strong a word as 'certainly.' If W. A. will turn to Sir John Hawkins's History of Music, vol. 1, page 398, he may read there as follows:"—

Sir John Hawkins on the same:—

"We are now to speak of another very considerable improvement of Church-music, namely, the introduction of that noble instrument the organ, *which we are told* (?) took place about the *middle of the seventh century.* Authors in general ascribe the introduction of organs into churches to Pope Vitalinnus, who was advanced to the pontificate in 663. The enemies of Church-music, among whom the Magdeburg commentators (centuriators ?) are to be numbered, invidiously insinuate that it was in the year 666 that organs were first used in churches; from whence they infer the unlawfulness of this innovation, as commencing from an era that corresponds with the number of the beast in the Apocalypse; but the wit of this sarcasm is founded upon a supposition that, upon inquiring, will appear to be false in fact; for, though it is uncontroverted that *Vitalinnus introduced the organ into the service of the Romish Church*, yet the use of instruments in churches was much earlier; for we are told that St. Ambrose joined instruments of music with the public service in the Cathedral of Milan, which example of his was so well approved of that by degrees it became the general practice of other Churches, and has since obtained in almost all the Christian world beside."

It would appear that even prior to this public sanction of the use of organs in churches, the instrument had in some instances been privately introduced, for in page 400 of the volume just quoted, we are told of an organ in the Cathedral Church of Munich, pretended to be the most ancient in the world, with pipes of one entire piece of ore, equal in magnitude to those of the modern church organ, and also of an organ that belonged to an ancient church of the nuns in the city of Grado, in the year 580.

E. H. then with triumph exclaims, "How this will affect W. A.'s speculations upon the decline of congregational singing is for *him* to inquire, not *me*."

W. A. has no desire of controversy, and he annexed a note referring to his authority, which was by some mischance omitted—had it been inserted there would have been no need of this communication—as it is the question is easily answered. These facts of Sir John Hawkins are *not facts at all*—not a grain of truth in them. The compiler wrote them out from some previous writers, and believes them true, just as E. H. writes them out from him, and undoubtedly believes them also; and yet they are not *facts* but *figments.* How they affect W. A.'s speculations, then, is easy to be seen.

Here then is the disproof,—Bingham, book 8, chapter 7, section 14,—a book which the whole Christian world knows is of the first authority upon Ecclesiastical Antiquities.

"I should here have put an end to this chapter, but that some readers would be apt to reckon it an omission that I have taken no notice of the use of organs and bells among the utensils of the Church; but the true reason is that *there were no such things in use in the ancient churches for many ages.* Music in churches is as ancient as the apostles, but *instrumental music not so;* for it is now generally agreed by learned men that the use of organs came into the Church since the time of Thomas Aquinas, (A. D. 1260,) for he in his Summs has these words,—'Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize.' From which our learned Mr. Gregory, in a peculiar dissertation that he has upon this subject, concludes that there was no ecclesiastical use of organs in his time. And the same inference is made by Cajetan and Navarre among the Romish writers. Mr. Wharton also has observed that Marinus Lauretus, who lived about the year 1290, was the first that brought the use of organs into churches; whence he was surnamed Torricellus, which is the name for an organ in the Italian tongue. And about this time Durandus, in his Rationale, takes notice of them as received in the Church, and he is the first author, Mr. Gregory thinks, that so takes notice of them. The use of the instrument is indeed much ancienter, but *not in Church service*, the not attending to which distinction is the thing that imposes on many writers. In the East "the instrument was always in use in the Emperor's Courts, perhaps from the time of Julian, who has an epigram, giving a handsome description of it; but in the western part, the instrument was not so much as known till the eighth century; for the first organ that was ever seen in France was one sent as a present to King Pepin by Constantine Copronymus, the Greek Emperor, (766,) as Bona himself shows out of Sigebert and the ancient annals of France, and Mr. Gregory adds Marianus, Scotus, Martin Polonus, Aventine, and Platina, and the Pontifical for the same opinion. But now it was only used in princes' courts, and not yet brought into church; nor was it *ever received into the Greek* Churches, there being no mention of an organ in all their liturgies, ancient and modern, if Mr. Gregory's judgment may be taken. But Durantus, however, contends for their antiquity, and offers to prove it, but with ill success; first, from Julianus Halicarnassensis, a Greek writer, A. D. 510, whom he makes to say that organs were used in the Church in his time; for, commenting upon these words of Job, "My heart is turned to mourning, and my organ to the voice of them that weep," he says there was no prohibition to use musical instruments or organs if it was done with piety, because they were used in the temple. By which it is plain he speaks of the Jewish temple in the singular, not of Christian temples as Durantus mistakes him. Next for the Latin Church he urges the common opinion which ascribes the invention of them to Pope Vitalian, but his authorities for this are no better than Platina, and the Pontifical, which are little to be regarded, against clear evidence to the contrary. That which some urge out of Clemens Alexandrinus, I shall not answer as Suicerus does, but only observe that he speaks not of what then was in use in Christian Churches, but of what might lawfully be used by any private Christians if they were disposed to use it, which rather argues that instrumental music, the lute and harp of which he speaks, was not in use in the public churches. The same may be gathered from the words of Chrysostom, who says that it "was permitted only to the Jews as sacrifice was for the heaviness and weakness of their souls, because they were lately drawn off from idols; but now, instead of organs we may use our own bodies to praise him. Theodoret has many like expressions in his comments upon the Psalms and other places; but the author, under the name of Justin Martyr, is more express in his determination as to matter of fact, telling us plainly that the use of singing with instrumental music was not received in the Christian Churches as it was among the Jews in their infant state, but only the use of plain song; so that there being no use of organs till the twelfth century, I could not speak of them as utensils of the ancient Churches."

This, Mr. Editor, is the authority I went upon in my article; and I consider it enough to warrant me in the assertion which I made, that organs were not in use till after *the tenth century certainly.* There are other points which E. H. notices and assails, which I should speak to, but it is really too bad, *when the truth and fact is on one's side*, to have to defend an assertion contained in a single line at the expense of a column. W. A.

For the Churchman.

Mr. Editor,—It appears from a statement of the Rev. Mr. Trapier, published in the newspapers, that he avows himself the *punctum saliens* of the proceedings against the bishop of New York, the central vital point of the egg that has just been hatched. He probably means, as to overt acts. His magnanimous indignation was so irrepressibly ebullient, as to burst off the pot-lid of his decorum and propriety at a thousand miles distance; while bitter enemies on the spot had decency and duty enough to keep their visible ire below the boiling point. So he claims, at least. And hence he must be content, hereafter, with the reputation of a meddlesome busy-body in other men's matters; a slave to the appetite for gossip, and a yet greater slave to the passion for stimulating it into deadly energy. Did ever any one hear of so gross, so wicked, so gratuitous a mischief-making disposition, in one ranking among the good and respectable? A Charleston rector cannot trust the gentle opposition party in the diocese of New York with chasing and worrying their bishop, but must leap over six dioceses, to have the first planting of his teeth in the victim!

GOLDEN RULE.

The Churchman.

New York: Saturday, January 18, 1845.

☞ **The Churchman.**—Persons indebted to the Churchman, are requested to make immediate payment. Agents having funds in their hands will please remit to the Publisher without delay.

The Standing Committee.

We are somewhat disappointed in not being able to announce to our readers the final action of this body, in relation to the present condition of the Diocese. We understand that the Sub-Committee to whom the whole subject had been referred at a previous meeting with instructions to report at the meeting to be held on Tuesday evening last, were not prepared to report at that time. Another meeting was appointed for Friday evening the 17th inst.; we are compelled, therefore, to defer the notice of their proceedings until our next.

St. Paul's Chapel and St. John's Chapel.

On Sunday morning next, collections will be made in each of the above Chapels for the benefit of the "NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY."

This Society printed the past year *twenty-two thousand two hundred and fifty Bibles, Testaments and Prayer Books*, and issued 17,271 volumes. The stock of small Prayer Books is nearly exhausted.

The receipts into the disposable fund, including the balance then on hand, amounted to 4926 dollars 10 cts. The payments in same time, amounted to 4679 dollars 47 cents;—leaving in the Treasury only 246 dollars 63 cents; which sum, together with all the subsequent receipts, has been expended, and a further sum of $520 44, which that fund is now indebted to the Treasury for advances made.

When the importance of this Society is taken into consideration, and the benefits, under the blessing of God, it has been enabled to extend to the feeble and destitute,—that in no instance has the Bible, the Testament or the Prayer Book been refused to the needy, it is confidently trusted the bountiful liberality of all the friends of our Church will be bestowed to an extent that will provide amply for all the demands that may be made upon it.

For the Churchman.

MR. EDITOR,—The following notice of the decease of a valued friend of mine appeared in the New York Tribune of the 1st inst., and is a just and true representation of his general and political character:—

Death of Addison Dougherty.

By a recent arrival from Trieste, news has been received of the decease of ADDISON DOUGHERTY, Esq. of this city, who left Boston in October to visit the South of Europe for his health. Mr. Dougherty died on the passage, eight days out, a victim to the consumption. The deceased was a member of the bar, of respectable standing, and had distinguished himself by his active political services in the Whig cause for many years, having, among other prominent stations, occupied the position of Chairman of the Whig Young Men's General Committee. Few persons of his age have died more beloved by a large circle of friends, to whom he was endeared by his mild and amiable character, his courteous deportment and sterling integrity, and the best qualities of head and heart. His literary abilities were of no ordinary cast, and his loss at so early an age cannot but be deeply deplored.

Yet it is not in either of those characters, valuable and amiable as they are, that his surviving and Christian friends now delight to contemplate another and much more important feature of his character. He was an humble and as we have every reason to believe, a sincere and conscientious believer in the doctrines of the Christian religion, and being a communicant in the Protestant Episcopal Church, we are fully warranted in indulging the hope that although widely separated from all his soul held most dear on earth, his wife and only child, yet comforted and sustained by the holy influences of his religious principles under circumstances so severely trying to the feelings of the man, yet that "he was gathered to his fathers in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with his God, and in perfect charity with the world." It is this well founded hope and confidence which is now the solace of his afflicted widow, herself the subject of severe indisposition,—and of the many Christian friends whose affectionate sympathies mingle with hers under this painful dispensation of an all wise and merciful providence. F. S.

Rev. Mr. Suddards, of Grace Church, Philadelphia, will shortly leave this country in the steamer Princeton, Capt. Stockton, for a voyage to England and the Mediterranean.—*U. S. Gazette.*

Clerical Changes.

The Rev. L. Van Bokkelen has resigned the Vice Rectorship of St. Paul's College, College Point, N. Y. All communications intended for him may for the present be directed to Newbern, N. C., or left at 150 Hester st., New York.

Christian Missions.

RESOLUTION OF THE DOMESTIC COMMITTEE.

"*Resolved*, That the Bishops present in the City of New York be earnestly requested to unite in an address to be signed by them, and set forth with all convenient speed, presenting to the Clergy and Members of the Church the present wants of the Domestic field, and the permanent claims of *Christian Missions*, at home and abroad; and urging the establishment, as soon, and as extensively as possible, of the plan of systematic charity, by stated liberal contributions, on every Lord's Day, or as nearly that as may be, to meet the case, and carry on the work."

Address of the Bishops.

Brethren of the Clergy and Laity!

The Bishops present in the city of New York, having received the request of their brethren of the *Domestic Committee*, as contained in the foregoing resolution, promptly and cheerfully comply with it. They have no readier impulse than that which an Apostle has suggested, that we "consider one another, to provoke unto love and to good works." Nor are there any "words of the Lord Jesus," which they more delight to urge, than those which he said, "It is more blessed to give than to receive."

As chief Pastors of the flock, it becomes our duty often to "stir up, by way of remembrance, the pure minds" of those entrusted to our spiritual care, in reference not only to Christian duty in general, but especially that important branch of it which consists in carrying out the great design for which Christ instituted his Church—to be the distributor of his light in a dark, and the almoner of his grace to a guilty, world. While we would urge our brethren in the common faith to adorn the doctrine of God our Saviour by the cultivation of every devotional habit, and the performance of every moral duty, we must enforce upon them, as an essential proof of the sincerity of their profession, and one without which all others will be inadequate, the paramount obligation of exerting themselves, according to their several ability, to diffuse among their perishing fellow-men the influence of that precious Gospel to which they are indebted for all their own personal virtues, and for all the hopes and consolations by which their hearts are cheered amidst the sorrows of this life, and in prospect of the retributions of that which is to come.

While this duty is one which embraces the world in its wide scope, it is enforced by sanctions of peculiar force, and by motives of thrilling power, in reference to the spiritual wants *of our beloved country*, and the scattered *destitute members of our own household of faith.*

It is of this branch of the Missionary work, entrusted to the supervision of the *Committee of Domestic Missions*, and that of several members of our own Order, that your Bishops are requested to speak more particularly on the present occasion. We do it with great pleasure. All of us would use much earnestness of persuasion on this interesting theme; and those of us whose lot Providence has cast in the wide field west of the Allegany mountains, have, from actual observation and experience, acquired a conviction of its importance, and a deep sensibility on its behalf, which no power of language would enable us to convey.

In that extensive region, equalling, in fertility of soil and richness of mineral productions, any part of the surface of the globe—offering, in facility of intercourse, the sure rewards of industry, and every thing which can incite the enterprise of man—temptations to cupidity and ambition, which are attracting to it not only multitudes of the active and needy from the older States of the Union, but thousands upon thousands of adventurers from other lands—so that the population is swelling almost beyond the power of calculation—we behold a spectacle equalling in grandeur and interest any upon which the eye of philanthropy ever rested. The patriot may gaze with pride upon the extending dominion, the developing resources, the augmenting population of his country. The philanthropist may rejoice that the wilderness is disappearing before the march of cultivation—that barbarism is succeeded by the arts of civilized life—and that educated men have taken possession of what was once the inheritance of savages. But the Christian recognises in the Gospel and the Church of Christ the only conservative power that can give perpetuity to our free institutions;—the only influence that can humanize our race, or render civilization a blessing;—the only agency which can secure the best interest and true happiness of immortal beings. He, therefore, can derive no pleasure from contemplating the animating scenes presented in our rapidly growing States and Territories, unless he can be persuaded that the hallowing influences of the Gospel and the Church keep pace with their advancing prosperity.

Far be it from us to question or overlook the many influences for good exerted by our Christian brethren of other names. But we must not, on this account, forget that Infidelity and Scepticism, Socialism and Mormonism, are widely diffusing their deadly poison; while in some extensive regions there is no counteracting influence, but that dubious one which may be found in those forms of Christianity which are exceedingly corrupt, or fundamentally erroneous. Those who would escape the plague of entire unbelief, must be inoculated either with the virus of superstition, or with that of heresy and fanaticism. That miscalled Catholicism, against which the holy Reformers protested in defiance of imprisonment and fires, and to whose advancement our Mother Church in England has ever presented the most formidable barrier, is putting forth the utmost energies which wealth and tact can supply, and with a zeal and perseverance worthy of a better cause, laboring to recover in this New World the amount of influence and dominion of which it has been deprived in the Old. What obstacle can effectually impede its progress but that which is presented in the divinely-originated permanent institutions of our branch of the Church of Christ! Who can successfully resist the deceptious teachings of that corrupt system, boasting of its antiquity, but the well furnished and zealous propagators of those more ancient and truly Catholic doctrines, which have descended to us from the earliest ages of our religion, and are embodied in those creeds and formularies which do but echo the teachings of God's word!

While Romanism is to be held in check, on the one hand, the raging waves of Sectarianism, on the other, must be repressed by the sober influences of the Gospel in the Church, or move on without obstruction in their desolating course. Amidst all this strife of parties and grasping for power, to which we have adverted, there are many of our own fold—once favored with the instruction and watchful care of our pastors—"wandering as sheep having no shepherd," in danger of being enticed into other folds, and of being misled by the voice of strange shepherds.

By all these considerations, and many others which might be offered, arising out of the state of the field at home, and above all, by your love of Christ, and of the souls for whom he died, we entreat you, beloved brethren, to reflect upon the importance, and freely give your aid in support of our Domestic Missions.

Whatever doubt some may entertain as to the propriety of our Church engaging extensively in the work of Foreign Missions, while there remains so extensive a portion of our own country where her services are unknown and her influence unfelt, we should suppose there could be no difference of opinion as to the imperative duty of subjecting our own territory to religious cultivation, and providing for the spiritual wants of the members of our own household. But alas! how few are the laborers in this field in comparison with the extent of the harvest! How often are the hearts of those few laborers,—borne down with the burthen and heat of the day,—forced to sink within them on account of the inadequacy of their support! The history of our Domestic Missions records much of self-denial, privation, and suffering, on the part of many of God's ministers; would that we could add, it has been illustrated by corresponding perseverance in liberality and benevolence on the part of his people!

We mean not, however, to use the language of reproach and complaining. It is far more agreeable to our feelings to commend you for those acts which displayed the sincerity of your faith and the strength of your attachment to God's Holy Church. Your Bishops are thankful to you, and to God's grace working in you, for the liberal response to the late special appeal of our Western Bishops, in the collection on the 25th Sunday after Trinity. In the extent to which it was made throughout our parishes, and in the aggregate amount of the contributions, we behold a gratifying demonstration of the fact, that when the wants of the Missionary treasury are disclosed, it will be replenished, and when the cause of Missions itself is in danger, Churchmen will come to the rescue. The salaries due the Missionaries on the 1st of October last, were unpaid, and the Church was in danger of being dishonored by the refusal of their drafts. That special collection was a fair and full answer to the special appeal that was then made. It extinguished the debt of $10,000 then due. It enabled the treasurer to pay the salaries of the Missionaries. It conveyed comfort and joy to many a suffering and desolate family; and cheered on to fresh works of faith and labors of love the heart of many a servant of God, just ready to faint and become weary amidst his unrequited toils in the cause of Christ and his Church. It was adequate to the exigency that called it forth. But better, far better would it be that it had never been made, if it prove like a spasmodic effort, to be followed by collapse; or if the soldiers of Christ, in the proud consciousness of having done well, are now to repose upon their laurels. The work of Missions goes steadily forward; and must, in the nature of things, be *gradually expanding;* and therefore, a generous effort, although it may remove the existing pressure of the moment, provides not for the constantly increasing demand. The Domestic Committee inform us, that on the present scale of appropriation, (and who would consent that the scanty allowance to our Missionaries should be diminished?) unless there be a *steady* contribution, on the part of the parishes, not only equalling but exceeding the average receipts during the winter months, the 1st of April, (when the salaries of the Missionaries again become due,) will find the treasury more embarrassed than ever, and burdened with a debt of from 15 to 20,000 dollars! Will the Church allow this? Surely there are warm hearts and willing hands amongst us, who will do their utmost to ward off so foul a disgrace. But this amount must be realized by the treasury of Domestic Missions within the brief space of the ensuing three months, or it will be again burdened with this amount of debt, and perhaps driven to the necessity of dishonoring the drafts of its almost starving Missionaries. The bare possibility of an event so startling, we flatter ourselves, needs only to be named in this transient manner, in order to protect the Church from the disgrace and injury of its occurrence.

We propose no special agency or fitful effort to provide the means of avoiding the danger referred to. This kind of operation, which has proved so unsatisfactory, not to say disastrous, in its results, that those who have tried it most extensively have been forced to abandon it for something more fixed and reliable, is inconsistent with the fixed principles and established character of our Church, no less than with her avowed purpose to act upon the plan of *systematic charity.* We must rely upon our Diocesan and parochial organization to excite the zeal and call forth the benevolent offerings of our members for the support of Missions and other charitable operations, or those operations must be abandoned, and our communion must sink down into a state of spiritual apathy and unfruitfulness. It is not, then, for the purpose of presenting another *special appeal* for a special collection on a given Lord's Day, but for the purpose of reminding you of the necessity of *steady, regular* offerings on *every Lord's Day*, or other periodical and stated times, that your Bishops have now directed your attention to the urgent wants of our Domestic Missionary field. In that field there are now two Missionary Bishops, and ninety-nine ordained Missionaries. It also comprises many tribes of our red brethren in the Indian Territory, to whom we are anxious, at the earliest practicable period, to send a Bishop, accompanied with a sufficient band of clergymen, to break to them the bread of life, and proclaim the glad tidings of salvation.

But, in thus commending to your regard our Domestic Missions, and their pressing and constant recurring needs, we would by no means intimate that they have exclusive claims upon the munificence of our people. "The field is the world;" and our Church, as the Missionary Society, refuses to know any distinction in Missions, except those that are within, and those that are without, the limits of the United States. The cause is one. The spirit that sustains it is one. And we would press it upon your regard by one motive—the love of Christ; and as having one end in view—the making known the *one Saviour* of the world to all its inhabitants,—that they may be united in one Lord, one faith, one baptism, as worshippers of the one God and Father of all. This is the end for which Christ died when He gave himself a ransom for all. For this he instituted his Church, with all its means of grace and instruments of salvation. For this he commissioned the Ministry, and gave commandment to his Apostles and their successors to go into all the world and preach the Gospel to every creature, promising, "Lo! I am with you alway, even unto the end of the world."

The Church, like her Divine Head, embraces a perishing world, in the expanded arms of benevolence; and in the recent appointment of three holy men, bearing the Apostolic commission, and sent forth to do Apostolic work in dark regions of the globe, has evinced her purpose to strengthen and extend her Foreign operations. While she holds forth one hand to receive the pious gifts of her children, with the other she distributes the fruits of those gifts, in the form of spiritual blessings among the nations. And how is this great work of the Church, at home and abroad, to be maintained? Not by impulses of passion or sympathy, producing occasional and liberal gifts—but by *stated donations* the *offerings* of *fixed faith* and *ever-exacting charity.* As the streams and rivers, which fertilize our fields and sustain the operations of commerce, are formed by the drops and showers which descend gently from the clouds, so the small but frequent offering of piety will swell the river which makes glad the city of God, and send forth refreshing streams to fertilize the moral wilderness of the world.

We rely not upon the princely gifts of the wealthy—which are rare and far between—but upon the stated offering of the rich and the poor together, each according to his several ability. It is the settled purpose and earnest desire of the Church that the charity of her children should be *systematic.* And although in some parishes it may be expedient to have collections only monthly, or even quarterly, yet your Bishops would rejoice to see the design of the Church in providing the *Offertory*, carried into effect by the reading of the sentences on every Sunday, and the collection of the charitable gifts of the Lord's people, on his own day, and in his own house, to be presented as a thank-offering upon his own table. This would be in conformity with the Apostolic diaection, "Let every one of you lay by in store, on the first day of the week, as the Lord hath prospered him." We should hail the universal adoption of the Sunday offerings, as an event most auspicious to the best interests of the Church. It would secure the stability and extension of all her benevolent operations. It would secure ample means to sustain them in a way at least burdensome to the givers, and far exceeding the amount now gathered by different modes. It would present, in our weekly assemblies, the delightful spectacle of our "alms and our prayers, going up together for a memorial before God." It would be such an imitation of the unceasing benevolence of Him who causeth his rain to descend on the evil and on the good, as could hardly fail to bring down upon us his blessing. We exhort our brethren of the *Clergy*, who are put in charge of souls, as men that must give an account, often to present to their respective congregations the high claims of Christian Missions, and to press upon their consciences the great duty of systematic charity. And we exhort our brethren of *the Laity*, to remember that they are but *stewards of God's gifts*, to use them in *his* "service, and for the promotion of *his* glory." "To do good and to distribute, forget not, for with such sacrifices God is well pleased." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Be not deceived—God is not mocked; for whatsoever a man soweth, that shall he reap." "He that soweth sparingly, shall reap also sparingly: but he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver." At this holy season, when we commemorate the birth of HIM who came to visit us in great humility, and through whose name the "glad tidings of salvation must be proclaimed "to all people," we are affectingly reminded, that it is our duty to know and imitate "the grace of our Lord Jesus Christ, who, although he was rich, yet for our sakes became poor, that we through his poverty might be rich."

New York, December 24th, 1844.

PHILANDER CHASE, Bishop of the Diocese of Illinois.
T. C. BROWNELL, Bishop of the Diocese of Conn.
B. T. ONDERDONK, Bishop of the Diocese of N. York.
W. MEADE, Bishop of the Diocese of Virginia.
L. S. IVES, Bishop of the Diocese of North Carolina.
J. H. HOPKINS, Bishop of the Diocese of Vermont.
B. B. SMITH, Bishop of the Diocese of Kentucky.
C. P. MCILVAINE, Bishop of the Diocese of Ohio.
G. W. DOANE, Bishop of the Diocese of New Jersey.
J. H. OTEY, Bp. of the Diocese of Tennessee and Miss.
J. KEMPER, Missionary Bishop of the North-West.
L. POLK, Bishop of the Diocese of Louisiana.
W. H. DE LANCEY, Bp. of the Diocese of W. N. Y.
C. E. GADSDEN, Bishop of the Diocese of S. Carolina.
W. R. WHITTINGHAM, Bp. of the Diocese of Maryland.
S. ELLIOTT, Bishop of the Diocese of Georgia.
A. LEE, Bishop of the Diocese of Delaware.
J. JOHNS, Assistant Bishop of the Diocese of Virginia.
M. EASTBURN, Bp. of the Diocese of Massachusetts.
J. P. K. HENSHAW, Bp. of the Diocese of R. Island.
G. W. FREEMAN, Bishop of the Diocese of Arkansas.

RESOLUTIONS OF THE DOMESTIC COMMITTEE.

"*Resolved*, on the part of this Committee, That the Bishops be requested to unite in recommending four stated collections in the year for General Missions, the 3d Sunday of January, July, April and October, the last two for Domestic Missions."

"*Resolved*, That the Bishops be requested to address the Churches of their respective Dioceses, enforcing the duty of systematic charity at such times as they deem expedient, and especially to call their attention to the duty of supporting the Missions at the four stated periods when it is proposed to make collections."

"*Resolved*, That at the time of the Quarterly Collections for Missions, the Minister of each Parish is requested to preach a Sermon setting forth the claims of Missions and the condition of the Missions of our Church; or, if he prefers, to read to his people a Discourse or Address on the same subject."

To Correspondents.

"Unus" and "A Member of the Church" are received.

An Obituary, which will be looked for this week, is deferred to our next.

"Anti-Sectarian" is in type.

Married.

On the Feast of the Epiphany, in Grace Church, Newark, N.J., by the Rev. John D. Ogilby, D. D., the Rev. ANTHONY TEN BROECK, Rector of said Church, to RHODA ANN, daughter of the late Nathaniel G. Brown.

Calendar.

January.

19. Septuagesima Sunday.
25. The Conversion of St. Paul.
26. Sexigesima Sunday.

February.

2. Quinquagesima Sunday, and the Purification of St. Mary the Virgin.
5. The First Day of Lent, commonly called ASH-WEDNESDAY.
9. First Sunday in Lent.
12. 14. 15. } Ember Days.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
24. St. Matthias the Apostle.

Notices.

☞ The Rev. Prof. JOHN D. OGILBY, D. D., will deliver a Sermon to the YOUNG, in the Mission Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening. Service to commence at 7 o'clock. Jan. 18.

☞ The Rev. DR. WHITEHOUSE, Rector of St. Thomas's, will preach next Sunday evening, 19h inst., the quarterly sermon in the French church, *Du Saint Sauveur*, corner of Nassau street and Park Row, in which the service and preaching are now in English every Sunday evening, and in French in the morning. Services to begin at 7 o'clock. Jan. 18

☞ CHRIST CHURCH, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday Evening. Service to commence at half past 7 o'clock.

SUNDAY, JANUARY 19.—Sermon by Rev. JOHN M. FORBES, Rector of St. Luke's. Jan. 18

THE POOR.—The inclemency of the season and the want of employment increase the demands upon Christian benevolence, and a little seasonable relief may often prevent great misery. The subscriber would thankfully receive any donations for this object,

C. F. CRUSE, Rector of St. Simon's
Jan. 18. Church, No. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his report of the 8th inst, the Treasurer has received the following additional contributions in answer to the Appeal of the Western Bishops:

Christmas offerings of the S S of St George's ch, Newburgh, N Y, $5; Trinity ch, Cornish, N H, $1 85; Grace ch, Plainfield, N H, $2 41; St James's ch, Woonsocket, R I, $5; S S of the same, 75 cts; S S of St Paul's ch, Augusta, Ga, half, $3 65; S S of Grace ch, Providence, R I, for Western Missions, $60; Female Missionary Society of Trinity ch, Washington, D C, per E L Childs, $30; a young lady of Newcastle, Del, for Ark, $10; Christmas offerings of Trinity ch, Newark, N J, Rev Mr Henderson, $47; S S of the same, $6 04; St David's ch, Dallas co, Ala, $6; Somerset parish, Md, $17; S S of All Saints' ch, Portsmouth, Ohio, $1; St Martin's parish, Hanover co, Md, $25; offerings of Christ ch, Louisville, Ky, in addition, $33 38; St Paul's ch, Erie, Pa, half, $10; S S Christmas offerings of the same, half, $1 25; St Andrew's ch, New Preston, Ct, half, $3 50; Christ ch, Balston Spa, $8; through N R Middleton, Esq, R A in Charleston, from Prince George's ch, Winyaw, $6 50; Charleston Missionary Lecture, for November and December, $24 18; offerings of St Stephen's chapel, $32 53; a lady of St Peter's ch, Charleston, $10; St John's ch, John's Island, $30 20; Church of Holy Trinity, Grahamville, $23; St John's ch, Winnsborough, $5; All Saints' ch, Waccamaw, $50; Church of the Messiah, North Santee, $5 32; St Philip's ch, Charleston, $4 89; Charleston Missionary Lecture, $10 73; St Philip's ch, for Western Missions, $2 13; general, $10; St John's ch, Berkeley, $25; St Philip's church, Charleston, $1 25; Prince George's ch, Winyaw, $6—total, $246 73; Ladies' Circle of Industry, Bellow's Falls, Vt, $30; offerings of St John's ch, Stamford, Ct, half, $7 18; Domestic Missions, from D H, $41; Christ ch, New York, per Dr Lyell, $23; Mite Society of the same, $20; S S of St John's chapel, N Y, $1 29. Total, $646 03.

THOMAS N. STANFORD, Treasurer,
January 15, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 8th inst, has received the following sums:

Through Rev E H Peet, from St Paul's ch, Rahway, N J, $3; Christ ch, Hartford, Ct, per Rev George Burgess, monthly collection, $52 10; Mrs Anne Warley, Charleston, S C, for Rev J W Miles, $25; St Peter's ch, Spotswood, N J, per Rev Isaac Smith, $3 50; "rectors daughter," St David's ch, Dallas co, Ala, for China, $2; St Paul's ch, Chillicothe, O, per Rev J B Britton, for China, from children, $10 50; adults, $19 50—$30; Epiphany offering, Trinity ch, New Rochelle, per Rev Dr Coit, $35; St Andrew's ch, New Preston, Ct, half, $3 50; per Rev M T C Wing, Gambier, O, from Harcourt parish, $22; do, for Texas, $5 50—$27 50; offerings of S school of St Paul's ch, Augusta, Ga, half, $3 65; per Rev E Tullidge, Erie, Pa, St Paul's ch, half, $10; S S, do, half, $1 25—$11 25; S S offerings of Christ ch, Louisville, Ky, half pledge of $25 for Constantinople, $12 50; St Matthew's ch, Jersey City, per Rev Dr Barry, $25 49; S school of Church of Ascension, per Rev G T Bedell, in addition to $25 already appropriated to China, for missions in Africa, $20; Greece, $10; Constantinople, $10; Texas, $15—$55. Total, $289 49.

J. SMYTH ROGERS, Treasurer,
New York, Jan. 15, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From D H, a donation, $5; Mrs Daubney, annual, $5; John H Swift, do, $2 50. Total amount, $12 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, January 15, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From St Luke's ch, Brooklyn, Rev J W Diller, rector, $4 87; Mrs Daubney, annual, $2; J H Swift, annual, $2 50; D H, donation, $5. Total amount, $14 37.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, January 15, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 18th ult., the following contributions, viz:—

From St Paul's ch, Whitehall, Rev M Van Rensselaer, $4 25; "a friend to New York missions," $5; St Philip's ch, Phillipstown, Rev R Shaw, $4 25; St Mary's ch, Cold Spring, Putnam co, Rev R Shaw, $3 48. Total amount, $16 98.

C. N. S. ROWLAND, Treasurer,
Jan. 15, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions since acknowledgment of 31st ult, viz:—

From St Paul's ch, Whitehall, Rev M Van Rensselaer, $7; Trinity ch, Rensselaerville, Rev R Washbon, $1; Trinity ch, Albany, Rev E Selkirk, $1 50; St John's ch, Fort Hamilton, Rev J D Carder, $3 67; St Matthew's ch, Bedford, Rev A H Patridge, $3; St Thomas's ch, Mamaroneck, Rev J M Ward, $11 38; St John's ch, Monticello, Rev E K Fowler, $3; Trinity ch, Lansingburgh, Rev A T Twing, $10. Total amount, $40 55.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 15, 1845. 55 Water street.

GERMAN CHURCH.—The Treasurer of St. Simon's Church gratefully acknowledges the receipt of the following sums, viz:

By Mr Thomas Cook—Collection in St Paul's ch, $57 12½; do, St Bartholomew's ch, $74; F Tomes, $5; Mrs Le Roy, per Dr Cruse, $10; Mrs Le Roy, per S & S, $10. Total amount, $156 12½.

JOHN A. VAN BLARCOM, Treasurer,
Jan. 15, 1845. 290 Pearl street.

Donations for this object will b thankfully received, and may be left with Mr James A Sparks, at the office of the Churchman, 161 Fulton street; Stanford, & Swords, 139 Broadway; Mr T Cook, jr, 216 Houston street; or with the Treasurer.

PAROCHIAL SCHOOL, GALVESTON, TEXAS.—The Rev Mr Eaton thankfully acknowledges the receipt of $50 40, from St James's ch, Wilmington, N C, per the Rev Dr Drane; and per Rev Paul Trapier, from St Michael's ch, Charleston, S C, $65 40.

Further donations are solicited, and will be received by the Treasurer of Foreign Committee.
January 15, 1845.

FOR THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Stanford & Swords, from D H, $10.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary,

BENJ. EVANS, 23 Hamilton street.
New York, January 15, 1845.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From Mrs Banyer and Miss Jay, $40; from D H, through Stanford & Swords, $10.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street.
January 15, 1845.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations, for the benefit of the poor:

By Stanford & Swords, from D H, $10; from a friend, a bundle of clothing.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.
Jan. 15, 1845.

BISHOP ONDERDONK'S TRIAL, and also his own Statement. The Subscriber begs leave to inform his customers and friends, that he shall be prepared to supply them with both of the above pamphlets as soon as published. Orders sent will be promptly attended to. J. A. SPARKS,
Jan. 18 161 Fulton street, opposite St. Paul's.

IN PRESS, and will be published on Monday next, BISHOP ONDENDONK'S STATEMENT. A statement of facts and circumstances connected with the recent trial of the Bishop of New York.
HENRY M. ONDERDONK,
Jan. 10—1t Publisher, 25 John st.

JUST PUBLISHED, in cheap Tract form, a SERMON, by the Rev. Dr. SEABURY, in reference to the Trial of Bishop Onderdonk, taken from the Churchman of Jan. 11. Price $1 50 per hundred, fifty for $1, or 31 cents per dozen. J. A. SPARKS,
Churchman's Bookstore,
Jan. 18 161 Fulton st., opposite St. Paul's.

BISHOP ONDERDONK'S TRIAL.—D. APPLETON & Co., will publish next week,
Proceedings of the Court, convened under the 3d Canon of 1844, in the City of N. York, on Tuesday, Dec. 10, 1844, for the Trial of the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of New York, on a presentment made by the Bishops of Virginia, Tennessee and Georgia. One volume of about 400 pages. Jan. 18

IN PRESS.—Rev. Dr. Wainwright's BOOK OF FAMILY DEVOTION—COMMUNICANT'S MANUAL—selections from the Works of Hobart, Beveridge and Taylor.
"Parting Spirit's Address to its Mother," by Rev. Dr. Wyatt
"Coleridge's Aid to Reflection," new edition, with preface. By Rev. Dr. McVickar
Bickersteth's "Communicaant's Companion," 32mo.
STANFORD & SWORDS,
Jan. 18. 139 Broadway.

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The Church in Prayer.

"Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways."

Why loiterest within Simon's walls,
Hard by the barren sea,
Thou Saint! when many a sinner calls
To preach and set him free?

Can this be he, who erst confessed
For Christ affection keen,
Now truant in untimely rest,
The mood of an Essene?

Yet he who at the sixth hour sought
The lone house-top to pray,
There gained a sight beyond his thought,—
The dawn of Gentile day.

Then reckon not when perils lower,
The time of prayer mis-spent;
Nor meanest chance, nor place, nor hour,
Without its heavenward bent.

Sameness of Words no Hindrance to Devotion.

SERMON BY REV. T. W. COIT, D. D.

Concluded from our last.

III. It is this.—The objection to a Liturgy, that sameness of language destroys devotion, is not true in the experience of those who have most overcome our nature's defects, and best exhibited Religion's excellences.

A wider field is before us here, than under the head of discourse just concluded, and yet time admonishes me to be studious of brevity. But two instances, therefore, shall be selected, of men whose piety has rarely, or never, been equalled, either by Churchmen, or their adversaries. Those two are George Herbert and Richard Baxter; the one a steady and unblenching advocate of the Church of England, the other an equally steady and unblenching non-conformist.

When Herbert lay upon the pillow of a death-bed, he was visited by a clergyman, sent by one of his nearest and dearest friends to give him spiritual consolation, and to carry away a true report of his bodily health and state of mind. "Sir," said the dying saint to him, "I see by your habit that you are a priest, and I desire you to pray with me." And when the question was put in answer, "What prayers?" he exclaimed, "O sir, the prayers of my mother, the Church of England, no other prayers are equal to them! but at this time I beg you to pray only the Litany, for I am weak and faint."*

Baxter lived to the age of seventy-six, and his life was a zealous warfare against bishops and liturgies; yet when he was approaching the portals of the eternal world, candor drew from him the following remarkable confession. "And now," he says, "it is the fundamental doctrines of the Catechism which I most highly value, and daily think of, and find most useful to myself and others. The Creed, the Lord's Prayer, and the Ten Commandments, do find me now the most acceptable and plentiful matter for all my meditations. They are to me as my daily bread and drink; and as I can speak and write of them over and over again, so I had rather read or hear of them, than any of the school niceties which once so much pleased me. And thus I observed it was with old Bishop Usher, and many other men."†

As Baxter has alluded to a contemporary, I will trespass upon my plan so far as to add the words of Richard Watson, just before his departure (the greatest name in the annals of Methodism, Wesley himself hardly excepted). "Read," said he, "the *Te Deum*, it seems to unite one in spirit with the whole Catholic Church in earth and in heaven."‡

Here, brethren, you have the dying testimony of men whose piety has received the highest commendation, within and without our communion; and, as you perceive, it is singularly illustrative, in each case, of the position for which I have contended, that sameness of words hinders not piety when it is genuine; nay, the rather helps it, the deeper and more staid that piety becomes. It is not in the outset of their career, when their piety required attestation and strength, that Herbert and Baxter say, that the most familiar language of Religion is their soul's best nourishment. It is in their latest, soberest, most solemn and heavenly hours of contemplation, when their spirits were lingering around these mortal shores, and about stretching their pinions for a flight to Paradise. Such examples cannot be gainsayed. They cannot be doubted by candor or charity. The sternest logic cannot frown them away. They are results in the experience of the heart, as immutable as the laws of Nature, and as plain in their bearing.

Most exquisitely does the great epic poet of Rome teach the immortality of a profound attachment, when he represents one of his dying heroes dwelling with his latest recollections upon the beloved home of his childhood.§ So these holy men, when about leaving the world for ever, went back to, and dwelt upon, forms of Religion consecrated from infancy; and to you, my brethren, at the same momentous crisis of your career, I cannot wish a sweeter solace than a Litany or a Catechism can afford you, plain enough for children, as you may account them now.

Be encouraged, and cheered, and assured, then, by such examples and reasonings as have been laid before you, to confront the cavils, the censures, or the sneers, with which our Liturgy is so often assailed. Time fails me when I think how such examples and reasonings might be supported by argument, on two more topics which were assigned to this discussion, but which must now be abandoned, viz., the nature of prayer itself, as not an exercise for exciting the mind into enthusiasm, but for subduing it into reverence, humility, penitence, and tenderness; and also the fact, that the objection founded on sameness lies about as directly against extempore as against liturgical devotions—these devotions soon running into the same channels of thought, and, by and by, of expression also.¶

* Walton's Lives, 2, 202.
† Prac. Works, 8vo. ed. 1, 778.
‡ Chapin's New Englander Reviewed, p. 24.
§ Æneid X, 782.
¶ As these points of the discourse were not enlarged upon, I had intended to add something respecting them in a note or two. But a discovery of the following language, from a Presbyterian or Independent, in the New York Evangelist, for Nov. 9, 1843, has led me to believe that it will accomplish all I could, and even more. Without offering anything of my own I may therefore adopt this writer's language, "I have *quoted* enough to answer my purpose."

"*Presbyterian Forms of Prayer.*—Presbyterians, in common with many other denominations, object to forms of prayer, such as are used in the service of the Episcopal Church. The arguments which they urge against their use, it is unnecessary to repeat at this time, as they are well known to intelligent Christians in all our churches. Suffice it to say, that in our opinion, forms of prayer are far from being scriptural or best adapted to promote devotion. But my object now is not to attack this branch of Episcopalian practice, but to draw attention to a practical evil as it exists in churches which reject stated forms. It consists in the reiteration of certain words and phrases to an extent almost sufficient to justify the Episcopalian in answering our argument against the Prayer-book, by quoting the ancient proverb, "Physician, heal thyself." Many Christians through inadvertence suffer their thoughts to be nearly always expressed in the same way, and thus their prayers seem to have been committed to memory from some esteemed model. For illustration: how often do we hear members of our churches, always address God by the same title without variation! The prayer *always* commences, "Unchangeably great and glorious God!" &c. &c. Now that to which we object is not the expression, but the invariableness with which it is used. So as the prayer proceeds, we know not what to expect, for the brother never leads our devotions without saying that "we deserve to be made as miserable as we have made ourselves sinful," that we "thank God for not casting us off as he has many who were as good by nature and far better by practice than ourselves," that "we would enter into a covenant never to be broken, never to be forgotten," and asking that "sinners may be convicted and converted," that "multitudes may be heard inquiring the way to Zion with their faces thitherward," that "the Lord would comfort poor mourners," that "salvation may run down our streets like a flood," that the Lord would "bless all for whom we are in duty bound to pray," &c. &c., together with the quotation of the same passages of scripture on every occasion, such as "thou hast said, when two or three are gathered together in thy name," &c., asking for the coming of the time "when no man shall say to his neighbor, know thou the Lord," &c. I might mention numerous other words and phrases which are heard over and over again in our prayer meetings, but I have quoted enough to answer my purpose."

Query! Is there not a misprint in the expression, "So as the prayer proceeds, we know not what to expect," &c. Should it not be, "we know what to expect?" The insertion of "not" makes the writer contradict himself; but my sense of duty concerning quoted language did not permit me to correct him.

But I must pass such considerations over, to remind you, in concluding, how piety depends far less upon excitement than upon principle; and that the present age will discover this sooner or later to its sorrow and its shame. Excitement, excitement, is now the cry; and that religion which will not furnish it, is ruled out of regard, as flat, and tame, and spiritless. The Bible itself is grown old-fashioned: and the Prayer-book at last complained of (a complaint which, battered as the book has been, I did think it would escape for ever), at last complained of, because it is all out of the Bible, and has nothing new in it. O my brethren! it was an excitement, and just such an excitement as this age pants for, which crucified the Lord of Glory. The shout of the people carried a Redeemer to his cross. And it may crucify him yet again, if already it has not begun such a heaven daring crime. Value such excitement less, as you would enjoy that golden gift of your Religion, a peace which passeth all understanding. O how calm, placid, unenthusiastic, is the spirit of your Redeemer's prayer! How next to impossible would it be to obtain a shout, nay a murmur of approbation, for that foremost of all prayers ever given for a disciple of Christ! But did not Christ know best what temper he wanted in his followers—what spirit he would have his Religion breathe into their souls?

Be contented, then, to be as calm and gentle as he wishes. In quietness and in confidence shall be your strength. A quiet and never-slackening use of the means of grace, shall make you meet for the inheritance of the saints in light, faster than the endless experiments of an age gone mad for novelties. A quiet faith, quiet prayers, and a quiet conscience, shall be your best passport to a hopeful grave, and to the gates of Heaven.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God—our Saviour—be glory and majesty, dominion and power, both now and for ever. Amen.

First Sunday after the Epiphany.

The Sundays after the Epiphany sweetly bear us along in the growing light of the Sun of Righteousness, now manifested to the world.

In the *Morning Prayer*, this day, we note the First Lesson as selected with primary reference to its awful rebuke of idolatry, from which the heathen are called by the Star of Bethlehem to the worship and service of the Living God. Besides this, the beautiful passage, "I will pour out water upon him that is thirsty;" and the anthem, "Sing, O ye heavens, for the Lord hath done it," sufficiently mark it as proper to this holy season of spiritual refreshing. The Second Lesson repeats the story of the Wise men's visit, and subjoins the narrative of its immediate consequences, the flight into Egypt, and the Martyrdom of the Holy Innocents.

In the *Evening Prayer*, the First Lesson contains that appropriate call to the nations, "A just God and a Saviour, there is none beside me; look unto me and be ye saved, all the ends of the earth." But the immediate reason for its selection, is the prediction which the Fathers discovered in it, in parallel with the 10th verse of the 72d Psalm! "The Sabeans, men of stature shall come over unto thee, and they shall be thine . . . . they shall fall down unto thee, saying, surely *God is in thee . . . . verily thou art a God that hidest thyself, O God of Israel, the Saviour.*" In the gifts which the Wise men brought, if not in the words which they uttered at the time, they fulfilled this prophecy, confessing Jesus as "God manifest in the flesh" to their faith, yet hidden from the world. The *Second Lesson* exhibits the glorious instruments of evangelizing the heathen, which the Lord raised up in Paul, Apollos, and Cephas; yet forbids us to give the glory to these mere vessels of his election, and calls the whole Church to preserve the one hope of their calling, in the unity of the Spirit.

The old Introit, appointed by the Anglican Reformers, was the *Usque quo, Domine*, or 13th Psalm. We have it in our metrical version as the 10th selection, which is therefore appropriate to be sung as the Priest goes to the Altar to begin the Ante-Communion. To see its application we must suppose it the song of the Wise men, recounting their almost despairing expectation of the Epiphany, and their exceeding great joy at the appearance of the star.

The Collect is from the Sacramentary of St. Gregory the Great, but is found in even older Liturgies, and has no doubt been used on this Sunday for at least sixteen hundred years, by the churches of the Saints. When St. Paul beheld the Epiphany of Christ, on his way to Damascus, he at once recognized it as a call to a work and warfare for the glory of His Name, and cried, "Lord, what wilt Thou have me *to do?*" In like manner the Church recognizes the manifestation of Jesus, as laying us under the deepest obligation to devote ourselves to His service; and so puts into our mouths a prayer for wisdom "to perceive and know what things we *ought to do;* and grace and power faithfully to fulfil the same." Let the service, therefore, be regarded as one peculiarly calling on us to show our gratitude for the blessings of the Gospel, by a healthful missionary zeal. If we value the grace of God, we must extend it to the heathen, who are yet unclaimed as the Lord's inheritance. And let us particularly remember in our prayers at this holy season, all true missionaries of the Cross, wherever, throughout the world, they are bearing the sign of the world's redemption!

The Epistle is from the great Doctor of the Gentiles himself, teaching us, in answer to our prayers, *the things which we ought to do.* The Holy Gospel displays the Holy Child in one of the earliest *Epiphanies* of that gracious power by which He "spake as never man spake." It tells us also that He "increased in wisdom and stature, and in favor with God and man;" or in other words, that as the natural sun grows brighter and brighter in our sight, from the dawning to the noonday, though in itself the same all the while, so the Sun of Righteousness was *manifested* more and more, in the flesh, till "we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."—*Calendar, Hartford, Conn.*

From the Banner of the Cross.

Trial of Bishop B. T. Onderdonk.

This painful and protracted case, which commenced on the 10th ult., was brought to a close on the 2nd inst., when the opinion of the ecclesiastical court (composed of seventeen Bishops) was pronounced. Had their verdict been *unanimous*, or formed with any thing approaching unanimity, we should have deemed it our duty to receive it with silent acquiescence, and to record it without a word of comment. But this is far from being the case, and neither the Church nor society can be reasonably expected to be any less divided in opinion than were the judges themselves. The following was the vote:

Guilty:—Bishops P. Chase, Brownell, Hopkins, Smith, McIlvaine, Polk, Lee, Johns, Eastburn, Henshaw, and Freeman—11.

Not Guilty:—Bishops Ives, Doane, Kemper, De Lancey, Gadsden, and Whittingham—6.

The *sentence* pronounced was that of '*suspension* from the office of a Bishop in the Church of God, and from all the functions of the sacred ministry.'*

Since the final adjournment of the court, we have had particular and authentic information as to its proceedings; and the result is our present discharge of what we feel to be a high and solemn duty before God and the world, in calmly and deliberately proclaiming our thorough conviction of the ENTIRE INNOCENCE of Bishop Onderdonk. We say this with a full knowledge of all that is implied in it—with a just sense of the responsibility we thus incur—and with all due respect and reverence for the majority of the ecclesiastical court. But we cannot hesitate a moment as to what the cause of truth and righteousness requires of us; and, whatever may be the consequences, sooner would we lay down our life than listen to that *prudent* policy which advises us to 'suspend our opinion.' No; we have 'suspended' the *expression* of that opinion long enough; satisfied we were, from the beginning, that such frivolous and unjust charges as were made the basis of the 'presentment,' would never have been dreamed of, had it not been for the ecclesiastical events of the last two years; and were we still to 'hold our peace,' when we see the Bishop the *temporary* victim of those who saw fit to maintain a profound silence, year after year, until, as their organ and leader (Col. Webb, of the New York Courier and Enquirer,) had the strange candor to avow it, they had 'arrived at the conclusion that *the moment was auspicious*'—'the very stones would immediately cry out' against us.

When we commenced writing, we had intended giving our readers an account of the *real grounds* on which the Bishop of New York was 'presented,' together with many things connected with the 'trial;' but as we are glad to learn that the whole proceedings of the Court, with all the evidence, and the speeches of counsel, are immediately to be published entire, we refrain. They will soon have an opportunity of judging for themselves. In the mean time we solicit for the good Bishop, what he so much needs, the sympathy and prayers of Churchmen. Neither he nor they are 'destroyed' by what has taken place; but they may well be 'cast down;' and we earnestly pray God to sustain and comfort our Right Reverend Father, until 'He shall bring forth his righteousness as the light, and his judgment as the noonday.' This, we are confident, will, in His own good time, be made to appear. We believe that the Bishop's present troubles will only endear him the more to the hearts of his people; and are sure that, under the injustice and oppression of the world, his injured innocence has a steady principle of fortitude, and a powerful support, which censures and rumors cannot disturb. Traduced as his character has been, it is not the first time that calumny and reproach have been the lot of the servant of God; and it is no doubt enough to him that, while undergoing the same unjust censures which Job suffered from his mistaken friends, he can also say, '*my witness is in heaven, and my record is on high.*' With God to witness for his integrity, he may well despise popular accusation or reproach; and in this consciousness of his innocence and uprightness, he is armed with a shield against which the darts of the world are aimed in vain.

* Surprise has been expressed by some, that the six prelates who pronounced the Bishop *not guilty*, should have concurred in, and produced the sentence of suspension. A satisfactory explanation will be found in the following copies of their votes, with which we have been kindly furnished:—

On the first ballot:—"Though we have declared our opinion that the respondent is 'not guilty,' and are still of that opinion; yet as the Canon now requires that sentence shall be passed, our's is, *that he receive the lightest admonition which the Canon will permit.*"

On the third ballot:—"*Suspension, to avoid deposition.*"

Religious Instruction of the Negroes.

In discharging the duty assigned in the second of the following resolutions of the Domestic Committee, it will be sufficient for the Secretary to advert to Canon 6 of 1844, touching the calling, &c., of Deacons in certain cases, as the ground of the Committee's present action.

Whatever difference of opinion there may be among us respecting the condition of the race in question, there is none whatever that their religious interests call for the Church's intervention.

As the result of great unanimity on this point, we have Canon 6 of '44, which, though not exclusive in its application for their benefit, was framed and passed with a special regard to their necessities. No one who has paid attention to the subject is ignorant either of the deep solicitude of our Southern Bishops, that this class of their spiritual cure may have the offer of the common salvation, or of the exhausting ministrations of some of the clergy to their spiritual wants. Indeed it is a fruit of this interest—a conviction founded upon an intimate knowledge of the facts—that something more must be done which has led to the introduction of Deacons with inferior qualifications—of men not shut out from secular avocations—nor prostrated by severe mental exhausting climate, and therefore not necessarily absent for a portion of the year when their services are most needed.

It is now in the power of any Bishop, at the requisition of the Convention of his Diocese, to thrust into this field an important class of laborers. Prayer will doubtless be offered and diligent search made for them. Many planters who have waited but for the action of the Church, will act up to their sense of responsibility and provide the means—but in some, in many cases, doubtless, as for all classes of the population, so for this, the Christian sensibilities of the household of faith will be put in requisition to supply them. We can conceive of no field where that responsibility can be more legitimately displayed, more effectually cherished, or more speedily and richly rewarded, by witnessing the Lord's blessing upon the poor indeed of earth, but often chosen of Heaven to be rich in faith.

The object of the resolutions is a simple one—to open a Treasury into which the glad offerings of the faithful may be poured. They interfere with no existing state of things—involve no action of the Committee beyond the simple notification of the bishops concerned, of the moneys which may be, if they desire it, appropriated to this object, leaving the selection, position, &c. of the Deacons, as in the case of other Missionaries, entirely to them.

The sum of $150 per annum, it is thought, will suffice to sustain one of these Deacons in the field.

The resolutions will serve at least to show the deep interest of the Committee in the religious instruction of this class of our population, and by being thus presented to the Church, may serve perhaps to awaken it to a deeper sense of the important interests involved in the field of Domestic Missions.

"The Southern Committee, to whom was submitted the resolution proposed by Rev. Mr. Balch at the last meeting, recommend for adoption the following:

Resolved, That the Treasurer be directed to open a separate account of contributions to be denominated "The Fund for the Religious Improvement of the Colored Population in our country, and especially in the Southern and South-Western States."

2d. That the Secretary and General Agent cause the above resolution to be published in the Spirit of Missions, and other Church periodicals, and invite the attention of the Bishops, Clergy and Laity, in the several dioceses, to the same.

3d. That when, in the judgment of the Domestic Committee, there are sufficient funds or pledges contributed to justify a distribution of the same, the Bishops of the Southern and South-Western dioceses be informed of the sums which may be, if desired, appropriated for this special object."—*Spirit of Missions.*

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April 6, 1844.—yly

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REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D.D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

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The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

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J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 4.

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All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

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The Churchman.

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